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UNITY

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from May 1 to May 31

Illumination: The Spirit of truth inspires and illumines me.

Prosperity: The Spirit of truth reveals abundant Spirit substance, which I affirm to be the source of my prosperity.

Healing: The Spirit of truth floods me with the light of life, and I am made whole.

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Spiritual Obedience

from the writings of

CHARLES FILLMORE

I fairly sizzle with zeal and enthusiasm and spring forth with a mighty faith to do the things that ought to be done by me.

ZEAL IS the great universal force that impels man to spring forward in a field of endeavor and accomplish the seemingly miraculous. It is the inward fire that urges man onward, regardless of the intellectual mind of caution and conversation.

Paul, the zealot whose name was first Saul, metaphysically is a symbol of varied significance. He was born of Jewish parents in Tarsus, Asia Minor, a city of considerable culture and refinement. He was reared as a Pharisee and educated as a rabbi in schools in Jerusalem. His one conception of salvation did not go beyond that of obtaining it through a perfect performance of the works of the law. But

in truth he was a man of deep religious character and worshiped the living God.

He was on his way to Damascus to persecute the disciples of Jesus, no doubt in one instant "breathing threatening and slaughter against the disciples of the Lord" and in the next swearing allegiance to the living God whom he worshiped. "As he journeyed . . . suddenly there shone round about him a light out of heaven: and he fell upon the earth." Because of the great blaze of illumination he was struck temporarily blind.

Thus through the spiritual power of his own mind, apparently by accident, he broke into the ethers where his consciousness was flooded with spiritual light, and he heard the voice of Jesus saying: "Saul, Saul, why persecutest thou me? . . . and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus." This experience illumined, expanded, and enriched his whole being, and eventually led him into his life's work: preaching the gospel of Jesus Christ to the whole Gentile world.

Paul presents a tremendous outpouring of zeal; first on the intellectual plane as champion of the law and the prophets, afterward as a disseminator of the freeing doctrine of the Christ. He was a "chosen vessel" of the Lord, and "not disobedient unto the heavenly vision." Yet on several occasions he allowed his zeal to run away with his better judgment and as a result suffered many things.

Zeal should be tempered with wisdom. It is possible to be so zealously active on the intellectual plane that one's vitality is consumed and there is

nothing left for spiritual growth. "Take time to be holy." Never neglect your soul. To grow spiritually you should exercise your zeal in spiritual ways.

As children of God our place is at the right hand of the Father. When man really realizes this, he calls down upon himself the baptism of the Holy Spirit. He soon learns that obedience to Spirit increases his power to control his thoughts and thus make his world conform to the divine standard.

When man is obedient to Spirit he will not suffer burdens. To trust Spirit he must know of its guidance by experience. By those who have not learned the guidance of Spirit, that experience must be acquired. Man is spirit and must find himself before he can communicate with universal Spirit.

Paul had his weak points, but he was a great apostle and made Jesus' doctrine live. No doubt the light of spiritual understanding with which his consciousness was flooded at the time of his conversion carried him a long way in his ministry. His fearlessness was the strong point of his character. To him the gospel came first and the things of the world second. This is what made him a great apostle of the Lord. When will and understanding are joined in consciousness man is equal to any emergency.

Without doubt the secret of Paul's great illumination at the time of his conversion is that in previous lives he had built up a spiritual consciousness, and on his way to Damascus he "stirred up" the gift that was within him. The new race that is now being born on this planet will develop these unused resources of the mind by realization, audible prayer, and thanksgiving and bring to the surface the riches of both

the subconscious and the superconscious mind.

Above all other Bible writers Paul emphasizes the importance of the mind in the transformation of character and body. In this respect he struck a note in religion that had been mute up to this time; that is, that spirit and mind are akin and that man is related to God through his thought. Paul sounds again and again in various forms this silent but very essential chord in the unity of God and man and man and his body. All Christian metaphysicians are indebted to him for many quotable Scriptures that fortify their position that the mind is the center of man's world around which, to him, all things revolve.

Spiritual realization changes things. In scientific prayer realization is the high point of attainment. With concentrated spiritual attention man can affirm in faith that God Spirit is present and that he, man, is one with the God presence.

That there is a certain unity also between the mind and the elements, mystics contend, and this is borne out by the power exercised by Jesus when He stilled the wind and stopped the storm.

The question is often asked, Does the race mind affect nature and to what extent? Some geologists surmised that exploding bombs might have been the cause of the Japanese earthquake following World War II. Science cannot verify this surmise, although it does teach the unity of all things.

When the scientific world investigates the so-called miracles of religion and discovers that they are being duplicated continually, the power of mind over matter will be heralded as of great importance to both religion and science.

Prayer gives spiritual poise to the ego, and it brings forth eternal life when spiritually linked with the Christ. "If a man keep my word, he shall never see death."

Jesus understood the realm of divine substance, and it was obedient to His word. He will continue to draw upon this omnipresent source of power and also include us in its life-giving energy if we will abide with Him in the Spirit. When we understand the innate capacity of the mind raised to spiritual dominion we cannot but have an increase of faith equal to doing the works of Jesus, and even greater works, as He promised.

Machines that measure the energy used by the mind acting on the brain cells have already been invented, but there is no account of the brain voltage of a person in prayer. When such measurements have been made we shall know something of the capacity of the mind in its highest range of expression. Jesus also called attention to the power of a group praying with Him. "For where two or three are gathered together in my name, there am I in the midst of them."

The first mention of this dynamic power of the Spirit is found in Acts 1 and 2, when the early followers of Jesus were gathered in the "upper chamber." They all became spiritual dynamos, as revealed in the Greek word translated "power." These disciples had been with Jesus for over three years, but did not have the inspiration or power that was poured out upon them at this historical gathering, which has ever since been an outstanding example of the marvelous spiritual experiences of those who

are of one mind and heart in their group worship of Jesus the Christ. It is recorded that the Spirit came upon them like a wind and sat upon each of them in "tongues . . . of fire."

To one who gains even a meager quickening of the Spirit, Christianity ceases to be a theory; it becomes a demonstrable science of the mind.

Jesus said that He was the bread and substance that came down from heaven. When will our civilization begin to realize and appropriate this mighty ocean of substance and life? A finer civilization than now exists has been conceived by many from Plato in his "Republic" to Edward Bellamy in "Looking Backward." But a new and higher civilization will be developed only through the efforts of higher and finer types of men and women. Philosophers and seers have looked forward to a time when this earth would produce superior men and women, but save Jesus none has had the spiritual insight to declare, "Verily I say unto you, This generation shall not pass away, until all these things be accomplished." The Greek word *genea,* here translated "generation," does not mean a little span of thirty-three years of life, but covers the whole race history in its multitudinous births and deaths, incarnations and reincarnations throughout the millions of years since we began to function in creative Mind. It is out of this race that the new race is to come forth. "Ye are the people." The time is at hand for those who are spiritually ripe to stand forth and realize their spiritual identity. Jesus pointed to this when He said, "Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you,

lift up your eyes, and look on the fields, that they are white already unto harvest."

Prayer, communion with God within, realization, awakens spiritual consciousness and develops true spiritual character. It is the only way to cleanse and perfect the mind and thus permanently heal the body. It is good to get still and think about the inexhaustible resources of infinite Mind; about its presence in all its fullness and its readiness to manifest itself when the law is complied with. Pray with persistence and pray with understanding. Be instant in prayer; and never allow anything to keep you from having your daily quiet hour of communion with God, your own indwelling Father.

Let us remember that God is Spirit and all that emanates from God is spiritual, including man. The dominion that God gave to man in the beginning, as recorded in Genesis, is a dominion over spiritual ideas, which are represented in the allegory by material symbols. Hence to exercise his dominion man must understand the metaphysical side of everything in existence. Mind is at the bottom of all life and substance. The mind was not "invented" by the brain, but it has evolved the brain as its most efficient instrument.

Divine Mind is the one and only reality. When we incorporate the ideas that form Divine Mind into our mind and persevere in those ideas, a mighty strength wells up within us. Then we have a foundation for the spiritual body, the body not made with hands, eternal in the heavens. When the spiritual body is established in consciousness, its strength and power is transmitted to the visible body and to

all the things that we touch in the world about us.

In the economy of the future man will not be a slave to money. Humanity's daily needs will be met in ways not now thought practical.

In the new economy we shall serve for the joy of serving, and prosperity will flow to us and through us in rippling streams of plenty. The supply and support that love and zeal set in motion are not yet largely used by man, but those who have tested this method are loud in their praise of its efficiency.

A Song of Abiding

Eleanor Halbrook Zimmerman

As trees are straight before the Lord,
So we, His children, stand,
Uplifted by His mighty word,
Protected by His hand.

As rivers flow to open sea,
And nestling find their nest,
So He is our whole destiny,
Our peace, our love, our rest.

Then let us bring our mornings in
With everlasting praise,
And in Him every task begin,
And He will bless our days.

And let us make our evenings fair,
Abiding in Him still,
Who hears our every smallest prayer
And does our needs fulfill!

GEORGIANA TREE WEST

MOTHERHOOD HAS ALWAYS been a favorite theme of poets and writers. Among the many beautiful tributes paid to mother love is a legend that tells of an angel who was strolling outside heaven and became intrigued with the idea of visiting the little planet earth. As he winged his way back and forth on earth he was saddened by the many evidences of lack of understanding of God's love and good will. However, he was heartened at times by glimpses of beauty of character and much impressed by the beauty of nature.

As he prepared to return to his heavenly home he looked about for mementos of beauty to carry back with him. First he gathered a beautiful bouquet of flowers. Then, passing through a village, he was delighted by a smile on a baby's rosy face. He thought it more beautiful than flowers, so he tucked it into the hollow of his arm with the bouquet. Then he saw the mother's expression as she leaned over the crib. Awe-struck, he felt he had glimpsed the fountain of perpetual love, so he took mother love as a precious memento.

Outside heaven's gate the angel looked at his treasures. The flowers had withered, the baby's smile had faded; only the mother love was still radiant. The angel cast aside all but that one memento as he entered heaven. Then, as eager hosts surrounded him, he said, "Of all the beauties of earth only one,

mother love, could keep its pristine beauty all the way to heaven."

There are rare qualities in mother love. Henry Ward Beecher once said that he never fully understood the meaning of Paul's words, "In honor preferring one another," until he was having dinner one day in a simple country farmhouse. After he was served he watched the mother serve the children from a great platter of food. She distributed all the best portions to her hungry brood, and then ate the smallest portion happily! He thought at the time that to honor one another is to give preference over self. Only a loving heart can do this—it seems so easy for mothers.

There are many sayings descriptive of motherhood. Some of them have become perennials, such as the timeworn expression, "The hand that rocks the cradle is the hand that rules the world." This is often true because, as someone has wisely said, "When God wanted a great man He first made a great mother." Not necessarily a mother who is great in the eyes of the world, but great in the capacity to love, to serve, to discipline when necessary, and to make whatever sacrifices would serve best the interests of the child.

We think of motherhood as synonymous with unselfish service, but such service must be well balanced. It must serve not only the mental and physical, but also the spiritual needs of the child. The necessity of nourishing the spiritual nature is well illustrated in the story of Mary and Martha as told in The Gospel According to Luke. Jesus was visiting in the home of these two sisters. There probably

were other guests or members of the household present, for we are told that Mary "also" sat at Jesus' feet listening to His words. But Martha was concerned with the meal that was in preparation. We are told: "But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me." But Jesus said, "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her." One translation of this passage reads: "Mary has chosen the best dish." In other words, she had chosen well in selecting the nourishment of His teaching—food for the soul rather than food for the body. There is a time and place for everything, and Mary was wise in placing her spiritual needs before her material needs.

In reading this incident the thought comes that there are two types of mothers—"Mary mothers" and "Martha mothers." "Martha mothers" are conscientious in caring for the physical well-being of the child. They instill habits of healthful practices; teach respect for the body and its uses. They also care for the child's mental development; instill habits of studiousness; teach of duty, of self-control, of moral and ethical conduct. Too often they are so concerned with these needs that the spiritual needs of the child are overlooked.

"Mary mothers," on the other hand, are deeply concerned with developing the child's spiritual nature. They teach him that we are all children of God; that His Spirit within us is not only the spirit of life,

but of love and also of wisdom that enables us to understand the rules of life—that like begets like; that we receive as we give; that we reap as we sow; that the commandments of Jesus—that we love God and our fellow men—include all other commandments. All this is of primary importance, but it must be balanced with the common sense that cares for the child's physical well-being also.

True motherhood is always well-balanced. Too much "Martha" overstresses the physical and mental and neglects appreciation of the finer things in life. Often such mothers drive their children too hard because they are overly ambitious for them. Many a nervous breakdown is a monument to a mother's overweening ambition for her child's mental development. Many mothers are prone to place too much emphasis on "thou shalt not." Like the Martha in the Bible story they are too full of care about physical things. They are always worrying. Many mothers feel that worrying about their children is proof of their love for them. They feel that if they are not concerned about them every moment they are not loving them. They need to have more faith in God's loving and protecting care. When they can awaken to the truth that their children are God's children, and have greater faith in His love for them, they will stop worrying and be much more receptive to His guidance in caring for them.

Too much "Mary" in mother love becomes impractical idealism that only causes confusion in meeting worldly conditions. This was well illustrated by an incident that happened a few years ago at an army training camp. The Colonel's wife was having

a lawn party and the regiment band was present to entertain the guests. One of the guests had brought her two small children who were boisterous and mischievous and making everyone very uncomfortable while their foolish little mother beamed at the discomforted guests. When asked if she ever disciplined them, she answered; "Oh, no; they are God's children; they are free spirits and spirit can do no wrong." Just then the bandmaster, who had come to tell the colonel why the band was not playing, said, 'Madam, if those free spirits pour water into the bass horn again, they're going to get a free spanking."

Many times these "Mary" mothers are not so much idealists as appeasers. They think they are living up to an ideal of motherly love when they are really coddling for the sake of peace. Loving is not coddling. Much that passes for love is softness and the desire to have things pleasant. Love is of firm fiber, demanding the best of others; vigilant against letting things slide for the sake of peace.

True motherhood is a form of practical idealism; balancing the Martha way with the Mary way. Mother hearts should pray for the Mary mind that sits at His feet and hears the Word, and the Martha hands that make good, common sense, practical use of ideals without becoming anxious and worried. Mary hearts and Martha hands are the ideal combination for true motherhood. A daughter paying tribute to her mother expressed this idea in these few lines:

I would not place you on a dais
To worship as I would a saint;

Saints are, to me, remote at best—
You are too human and too dear for that.

I'll speak not of the sacrifices made,
They seem to be a part of mother love,
But I will say now, O dearest one,
You bring me nearer to the mountain peaks
Than I could ever hope to go alone.
And best of all, you teach me how
To know and love the busy world
That lies beneath us at our feet.

Motherhood is a nurturing; as nature nourishes seeds so motherhood nourishes little ones, not trying to force and shape, but to develop the inner life. Kahlil Gibran in his book "The Prophet" gives a beautiful summarizing of the responsibilities of parenthood.

Your children are not your children.

They are the sons and daughters of Life's longing for itself.

They come through you but not from you,

And though they are with you yet they belong not to you.

You may give them your love but not your thoughts,

For they have their own thoughts.

You may house their bodies but not their souls,

For their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams.

You may strive to be like them, but seek not to make them like you.

For life goes not backward nor tarries with yesterday.

You are the bows from which your children as living arrows are sent forth.

The archer seeks the mark upon the path of the infinite, and he bends you with his might that His arrows may go swift and far.

Let your bending in the Archer's hand be for gladness;

For even as He loves the arrow that flies, so He also loves the bow that is stable.

It is a beautiful thought that parents are the living bows from which the arrows of life are sent forth, and the more strong and stable the bow, the more swift and sure the flight of the arrows and the more certain the hitting of the target.

One thing we must understand; true motherhood is not merely a biological fact, it is a divine quality. We find it in the motherhood of God; we find it in the hearts of many who have never borne children; those whose mother hearts have been wide open channels through which the love of God has flowed to bless and enrich the life of many a child. So let us be thankful for all true mother hearts everywhere for their love is a symbol of the motherhood of God.

WELLSPRING

R. H. Grenville

My life is fed at secret springs
By quiet waters flowing
From the eternal heart of things,
Beyond my conscious knowing.
I cannot bare their mystery
Or mark upon a chart
The avenues through which these streams
Refresh the tired heart.
I only know that when I thirst
Or stumble in despair
From wellsprings inexhaustible
God hears and heeds my prayer.

"So What?"

MYRTLE SHAY

THERE IS A BASIC principle underlying life which, if understood and applied in our daily routine, would solve all our problems. This principle is amazingly simple, which probably accounts for the fact that few of us recognize it and use it. It can be stated in three short words: "God is love."

Most of us accept this statement, but in much the same way that we are aware that the sky is blue and that butterflies have wings. We see the truth, but give it little thought. It is as if we said with slangy emphasis, "Sure, God is love. So what?"

"So what?" indeed! If we recognize the Truth and use it, we hold the key to every imaginable good —even the kingdom of heaven. For when we know that God is love, we also know that wherever love is God must be. And we understand that in order to bring God into our lives, we have only to love—and lo! here He is within us.

Love is the essence of God. But it is not all that comprises God. He also is infinite power, infinite life, infinite wisdom, infinite good, all the good there is. When we bring God into our lives as love we also bring His wisdom, power, life, and goodness. If you entertain a friend in your home, you never entertain merely a part. If your friend's feet are inside your home, so also are his hands, arms, and other parts of his body. God, too, is an entity with each part

divinely blended into one perfect whole.

When we take God as love into our lives, we also admit His wisdom and power. Do you not see what this means? The significance of this first dawned on me with tremendous force many years ago when I read in one of the Unity publications the statement, "If you would have more good in your life, put more love into it." I tried the formula and found that it worked. So many wonderful things happen when I use it; so many things go wrong when I neglect to use it. Whenever I approach a troublesome situation with a spirit of love, I find that God clears the path for me.

At one time I was working in an office where there was much discord. One of my co-workers seemed to do everything she could to annoy me. I responded by blessing her instead of resenting her actions. For a few days nothing was changed. Then suddenly she left the firm to take another position. I have no doubt that God removed her from my sphere of activity into other work where she could find happiness. I recall another instance of an important interview, the outcome of which could mean a great deal to me. The man I was to see was known for his difficult attitudes, and I had been warned that I would get nowhere with him. However, I refused to be discouraged. I practiced thinking of him as the kindly, helpful person that I knew the Christ self within him really was. Every time a doubt assailed me I blessed this man and placed the coming interview in God's hands. When I entered his office I was surprised and delighted to find exactly the type of man that I had imagined. The interview was a

pleasant one and resulted in success for my project.

On still another occasion I was stricken suddenly with a terrible pain in the region of my heart. I had experienced these pains before, and they always frightened me into near panic. The pain usually lasted five or six hours, and I would go to bed and lie there, suffering as much from my imagination as from the pain. But this time I took the Truth and put it to work for me. Although the pain was so severe that I could hardly move my left arm, I did not go to bed. I sat quietly, closed my eyes, and talked to God. I did not tell Him about the excruciating pain. Instead, I thanked Him for my strong, perfect heart, and for His love that infolded me and worked in every cell of my body. I blessed my heart and praised it for the wonderful service it had always given to me. I turned my attention to God's loving presence. "The Lord is my shepherd," I declared, and I knew that He was.

In spite of the pain I felt happy, safe, and secure with the warmth of God's love enwrapping me. Then, suddenly, I realized that all pain was gone. I moved my arm. No pain! I got up and walked about the room. Still I felt no pain. The gladness inside my heart overflowed in a deluge of tears of thankfulness. I have had no recurrence of this trouble. I do not believe it will come again. But if it does come I shall know how to deal with it, for now I know—really know—that God is love, and the knowledge holds meaning for me.

Every day I find that God's love works for me. If I get up in the morning with a dread of some task, instead of going to work with a "do or die" at-

titude, I sit down quietly and think of all the good there is around me. Perhaps my efforts will make some member of my family happier or more comfortable, and it is true that I do have a pleasant place to work. Or maybe the work will not require mental effort and I can think of something constructive while my hands are busy. Or the task may suggest some easier way of reaching completion. With these and other thoughts of loving service as companions, my burden is lightened until it is no burden at all. The work becomes one of love and through it I am blessed.

In solving problems we grow in knowledge and in strength. Every time we remember that God is love and that our love of Him brings the whole of Him into our lives, we truly are growing in grace and strength. We open our hearts to let love in and God comes in, too, bringing all His power and wisdom to help us solve our problems. We need not strain, worry, or do anything at all except as He directs us to do through the "still, small voice" within us. We do not need to question how our needs will be met. We have only to trust God and obey Him and He will do the rest. Our role is not to do all the work ourselves but to keep God at work in us and through us. We keep God on the job by holding His love in our hearts. We never need to urge Him to work; His love, wisdom, and power are always at work for our good.

If, however, we want God to work for us on some problem, we must concentrate on this particular problem, on the desired good, and not on the obstacles. For instance, if yours is a health problem, do

not concentrate on the appearance of sickness; cor centrate on the reality of perfection. God mad everything and He declared all His handiwork gooc Therefore, in spirit we are perfect, for in spirit w are divine: "Know ye not that ye are gods?"

An outward show of less than perfect action i but the projection of unworthy thoughts. Think o your body as perfect, as a living temple of Goc created daily, hourly, by your thoughts, and you wil build a body temple akin to your heart's desire.

"God is love." So what? When we have love w have God. We have all of Him, for God is all, th source of every conceivable good that there is in th universe. Think of it—God is available to each of us in any form of good that we may desire!

Let us suppose that you desire great riches anc someone points to a cave where vast treasures are stored. Do you not hasten into the cave and bring out all the riches that your arms can hold? Again, let us suppose that you need perfect health and someone tells you about a wonderful remedy that can cure you. Do you not spend all your money to obtain this cure? Suppose you are friendless and countless people are eager to be friendly with you —you need only to open the door and ask them to come in. Do you not invite them in?

You can have riches, you can have perfect health, you can have friends. You can have every good that there is simply by opening the door of your heart and letting love come in, by bringing in God with His infinite bounty of gifts.

"God is love!" Everything can be Godlike if only we will believe in God and let His love come in.

The Helper

A TRUE STORY

PATRICIA NELSON

ONE AFTERNOON I invited Louise Wood, my next door neighbor, over for a cup of tea. I had known Louise only three months but as soon as she, her husband, and five-year-old daughter moved next door I realized she was a wonderful person and a good neighbor. She was always pleasant and friendly but never one to abuse hospitality by running in and out at all hours of the day, and too, her conversation was always about generalities rather than personal things.

I had the cookies on the coffee table and the tea ready when Betty Andrews, who lived across the street, ran over. She said apologetically,

"Do you mind if I join you? The children are asleep and I felt if I didn't get away from it all for an hour I'd lose my sanity."

I was surprised—not at Betty's coming over, for we had been good friends and neighbors for the two years she had lived in the small house across the street but at her harassed expression. Betty was no complainer, although she had many troubles: the children had been sick and her husband had been out of work for six weeks.

I smiled. "Instead of minding we are happy that you came. It does one good to have a cup of tea with neighbors while the children nap."

I went to the kitchen for the pot of tea and an-

other cup and saucer. When I returned Betty wa seated in a deep comfortable chair but she was every thing but relaxed. As she took her cup her hand shook so that she almost dropped it. She said, "I'm sorry. I'm really fit to be tied. It's terrible to be poor You all just don't know how terrible it is."

"Poor?" Louise queried, "Why Betty, you don' even know what it is to be poor."

"Oh," Betty replied, "sure we are not starving yet, and of course Vic will get a job sometime. He's certainly trying hard enough. But I'm at my wit's end as bills go on, and no money coming in."

"When one is at his wit's end," Louise said "then is the time to ask for help."

Betty sat up straight. She was on the verge of tears. "Help!" she said, "In the first place we wouldn't ask for help, and in the second there is no one to ask."

"Well," Louise said calmly, "of course if you wouldn't ask for help then no one can help you. But there is one you can ask, one who will always —and I mean *always*—help."

Betty's voice broke. "You mean God? Well I don't believe that even God would, or could, just drop a job into Vic's lap or give me a house where we wouldn't be as stacked as sardines in a can."

Louise smiled. "I agree with you one hundred per cent. No, He won't just drop a job into Vic's lap but He will help him find a job. I said He would help—that's the word: *help*. That is His unfailing promise: to help us if we ask Him. But we, each of us, have to make the first move so that He can help us. You say yourself that Vic will find work because

he is seeking it, and those who seek, find."

"Even if he does," Betty replied, "we still can't afford a house large enough. It will take a long time to pay what we owe. You just don't know what it is to be up against a blank wall, Mrs. Wood."

Louise looked out of the window for a long moment. Her mind seemed to be far away. Then it came back and she said quietly.

"Betty, I know exactly what it means to be poor and up against a blank wall. Once I was a penniless young widow with four little children depending on me for everything. I didn't even have a home to live in but was living with my mother, also a widow with no income other than a very small pension, and we were stacked much closer than you and your little family are, and I was certainly at my wit's end."

Both Betty and I were greatly surprised. We knew Louise only as a happy wife, mother of only one child and with seemingly no financial worries.

"Why—why——," Betty stammered.

Louise stood up. "I'll be back in a moment," she said. When she returned she had three photographs in her hand. As she handed them to me she said, "These are my first four children."

Silently I looked at the handsome faces of two stalwart, smiling boys in Army uniform standing together; at another boy in Navy uniform, and the last of a young girl in wedding finery beside a boy in Army uniform. I passed them to Betty.

Louise said, "As I said, I, also, was at my wit's end. After a time I asked for help and I got it. But I had to do my part or God's hands, so far as I was concerned, would have been tied."

I felt that God was moving in one of His mysterious ways there in my living room. I felt His willingness, His strength, a very present help in trouble. I also felt that Louise was His chosen messenger. So I said:

"Louise do you mind telling Betty and me how it all happened?"

"I'll be glad to if you really want to know but I don't want to bore you."

"It won't bore me I can assure you," I replied. And Betty said,

"Maybe it is what I need to lift me out of the doldrums." She smiled for the first time that afternoon.

I refilled the tea cups, and Louise began her story.

"It goes a long way back so if you get bored please stop me. Promise?"

We promised but we were far from having to stop her, for we hung on every word that Louise said, from beginning to the end. Betty completely forgot her own troubles, for they became so small beside Louise's.

Louise continued:

"My father died when I was twelve. He left my mother a small pension, a four-room house on an acre of land. Mother and I lived there together until I was seventeen when I married a farm boy. Then he and I went to live on a few acres of rented land. We worked hard and were very happy. We had four lovely children—then disaster. My husband died quickly of the flu. We had never been able to save any money so I sold our two mules and the few

pieces of furniture we had accumulated to pay the doctor, the funeral bills, and what we owed the store that furnished us. There was no place for us to go but to my mother's home. In looking back on that first year I don't see how we existed, but we had a good vegetable garden, chickens and eggs, and a cow. Like Betty I was too proud to ask for help even if there had been anyone to ask, for at that time I had no idea of my Helper being so near and so willing to help me, so no one really knew our poverty. The boys were ten, eight, and six years old, and Lisa was four. That year the three boys were to go to the nearby one-room country school but they had no shoes, no decent clothes, and I had not one red cent to buy them any. At that time there was little work for a white farm woman to do in the part of the South in which I lived.

"I shall never forget the hot, late summer afternoon it happened. I was sitting on the front steps; the children were playing quietly under the big oak tree in the yard, and Mother was taking a nap. I was looking, without thinking, across the road at our small country church and the graveyard behind it. My father and his mother and father were buried there. For some unexplained reason I began thinking of Grandmother and her religion. She had called the small magazines she read 'Truth literature' and fully believed in their teachings. But to me it was about the battiest religion I had ever heard of. I remembered that I still had two of her little magazines that she had brought to me when she had visited my husband and me on the farm. I suppose that I had kept them because she gave them to me and be-

cause I loved her and would have felt guilty had I burned them. She had often said to me when the children were babies: 'Louise, I wish you would read Truth teachings. It would help you raise your children in God's way. I wish I had had Truth knowledge when my children were growing up.' Well, so far I hadn't read them, so naturally I didn't know what they taught. I wasn't very religious in the first place and in the second I suppose I thought that the old time religion was good enough for me.

"Suddenly I decided to take the children over to the graveyard. They were never allowed to go across the road unless I was with them and they always enjoyed the visits to the graveyard and loved to look at the engravings on the stones and asked numberless questions about God which I could never answer. Of course now I know that it was God working through my thoughts of Grandmother to open my eyes to His awareness of me and of my children's needs and of His willingness and power to help me."

Again I felt a mysterious power there in my living room for I knew exactly what Louise was talking about. How often I have felt God's awareness of me as His child when I turned to Him with a problem I couldn't solve without His ever-present help. I looked at Betty. She was utterly relaxed, her eyes glued on Louise, drinking in every word with intense interest. There was no boredom.

"The children romped ahead of me" Louise continued, "but stopped at the gate to the graveyard. When I opened it they, as always, filed quietly in. It was a place of reverence, even to them. I went to our family plot and sat on the grass beside Grand-

mother's grave. Of course I knew that she, herself, was not there and had never been there. Only the dust that went back to dust was there, but I knew that my Grandmother's spirit, the incorruptible part of her, was where her reward awaited her. The children roamed about talking in quiet voices, and I sat there thinking. There was a cape jasmine bush near and the fragrance of a few late blossoms was like the breath of angels. A cool breeze had started, and its sound in the trees was like a blessing. A peace, such as I had never felt, enveloped me. I felt very close to Grandmother and for the first time in my life I felt very close to God.

"It was getting late, near supper time, and the children were hungry so we went back across the road to our simple everynight meal of corn bread and buttermilk."

Suddenly Louise laughed and asked, "Betty, have you and your family ever had just corn bread and buttermilk for supper, week in and week out, and been glad and thankful to have it?"

Ashamed, Betty replied, "Please don't rub it in, Mrs. Wood. I already feel like a selfish cry baby. Go on. I can hardly wait to hear all the story."

Louise leaned over and patted Betty's knee. "You aren't selfish, dear, only confused—aren't we all at times?" Then she continued:

"That night after the children and Mother were asleep I went to my old trunk that held my few keepsakes. I took Grandmother's two little magazines out. I sat beside the lamp and started to read my first Truth literature. It was filled with God's promises to help, quotations direct from the Bible:

'God is our refuge and strength,
A very present help in trouble.'
'Trust in Jehovah with all thy heart,
And lean not unto thine own understanding.'

'Fear thou not, for I am with thee, be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.' 'I can do all things in him that strengtheneth me.' I was surprised at so many of God's promises to help—straight from His Word—but most of all I was surprised at the strange feeling of faith that came over me: that God could and would help me. It was then I asked Him for help. The little magazine had quoted Jesus as saying, 'All things, whatsoever ye shall ask in prayer, believing, ye shall receive.' So as I closed the little books of Grandmother's that heretofore I had dismissed as a batty religion, I bowed my head humbly and asked God to help me, and I utterly believed that in some way unknown to me He could and would."

Betty gasped. "What happened? Something wonderful I know."

Both Louise and I smiled at Betty's very obvious excitement and expectancy of a miracle to happen. Louise said,

"Well, what happened was very prosaic, and you may think it would have happened anyway, but I know differently. If I hadn't asked and believed that God would send a way to help me I would never have been looking for it and certainly not through the channel it came, so the opportunity would have passed me by. But I was expecting God's help and

listening for it, and as usual He helped me through people. People, you must realize, Betty, are God's hands, eyes, ears, and voices—they are His channels, hence His words, 'Bear ye one another's burdens.'

"It was not long after Pearl Harbor when soldiers were being trained in every state. So there was to be some kind of training for two weeks in the acres of woodland back of the little church across the road from Mother's. And by the middle of that certain week that I had asked God for His help the woods and road were filled with trucks and jeeps, and soldiers were everywhere. It was really a sight to be seen, and the children were bug-eyed at all the unusual activity.

"The weather was extremely hot, and the air was dust filled from the many vehicles arriving and unloading. Late the first afternoon a few of the young soldiers came over and asked if they could get a drink of cool water from our well. Of course they were welcome to it. In the talk, one boy remarked to another: 'That was good water, but, boy, what wouldn't I give for a bottle of cold coke.' That casual remark rang the bell for me. God wanted me to get busy so He could help me. That night after supper I walked a mile down the dusty road to our nearest neighbor who had one of the few telephones out our way. I phoned the ice company in a town ten miles away whose ice truck passed our house daily, and ordered a hundred pounds of ice, promising to pay in a few days, then I phoned another company and ordered several cases of assorted soft drinks also promising to pay in a few days. I seemed to have no fear of not being able to meet my obliga-

tions. Late the next afternoon I was open for business when the tired, thirsty boys were free. My counter was a long plank laid across two stumps; my equipment, six bottle openers; my refrigerators, three zinc tubs full of crushed ice. I have never seen such thirsty boys—and so honest. It was a steady stream of bottles to them and a steady stream of dimes to me. As I took each dime I said thank you. It was God in all those boys that I handed the bottles of cold, soft drinks to and God through them who handed all the dimes to me. It was unbelievably wonderful. I never knew what kind of training the Army was giving those boys in our neck of the woods. That was not my business. I only knew that all those young soldiers from many homes and many states were perfect gentlemen; kind and courteous to me and mine, and to me it was certain that they were God's instruments to answer my urgent need—amounting to many dollars after my ice and soft drink bills were paid.

"That was the turning point in my life. I knew that henceforth in whatever I should undertake I had a Helper at hand, one whom I could trust absolutely to lead me and open His way for me.

"Shortly after that I went to our nearest town and got a job as a waitress. Before, I would have been too fearful to apply for such a job when all I knew was milking, gardening, and housework. I worked hard, was always pleasant, and I made good with my employers who became my good friends. They decided to give up the small restaurant and go to California to become war workers. They asked me to go with them in their car. I had no fear now. My

Helper was always nearer than my breathing, and always guiding me. So I came to California and went into the shipyards to work. I made good money and was soon able to send for my children. They attended California schools and made good. The two older boys went to Korea, the next one joined the Navy and my daughter married a veteran of Korea. All are happy in their chosen way of life because they too have found God as their Helper. Six years ago I married a wonderful man, and we have our darling little daughter.

"That's all there is until now," Louise smiled, "but there will be plenty more in the years to come. My husband and I are born farmers and love it, so we want a ranch. I have asked my Helper for it and I fully believe He will open a way for us to have it for the law is: 'All things, whatsoever ye shall ask in prayer, believing, ye shall receive.' "

Betty jumped to her feet. "My, I must be going. The time has flown so fast, and I'm sure the children are awake. Thank you so much Mrs. Wood. I came over with my chin dragging on the ground and now I feel as light as a feather. I feel that something wonderful is going to happen to me."

Louise smiled at her. "Ask, believing, and our Helper will without doubt open a way for you to have your heart's desire whatever that desire may be."

It was several days later that Louise and Betty came together to my house. They acted very mysteriously. Betty said, "You tell her, Mrs. Wood."

Louise, her eyes shining, said, "No, Betty you tell her. It is your demonstration. God gave you the idea

to fill your need. I am only the channel for Him to work through."

So Betty explained: "Well, in the first place, Vic got the job he was seeking, and I also got a good job."

"You? But Betty—the children——"

Betty cut in. "Before I married I was a teller in a bank. I asked Mrs. Wood if she would keep the children during working hours if I could get a job as a teller here. She said she would be glad to. So I applied and I'm to start work Monday. With the salary I shall get I can pay Mrs. Wood a good wage for keeping the children and I can save money besides."

Louise broke in, "And we have made a plan. I'm to save what Betty pays me as part of a down payment on a ranch and she is to save toward a down payment on the home she desires. Our Helper has opened a channel through each of us to help the other so that He can give us what we have prayed for. Isn't that wonderful!"

I agreed that certainly it was wonderful.

That was two years ago. Today their prayers have been answered. Louise and her family have their small ranch. Betty and her family live in a lovely three-bedroom home. God's help through each to the other worked out as planned. The two families are very happy and close friends. And I am happy that God chose my living room to be the place where He proved again to me to be the Helper to all who asked, believing.

A friend loveth at all times.—PROVERBS

Closer Than Breathing

PHYLLIS M. COSTIGAN

ONE OF THE MOST important things in the study of Truth is the realization of the fact that between us and God there is nothing. Perhaps this fact is the more difficult for us to accept because the race thought has long dwelt on some degree of separation.

Yet in that great quotation, "Closer is He than breathing, and nearer than hands and feet," oneness is made quite plain. What does it mean? It means just what it says, that the all-powerful, all-loving Creator of the universe is always with us.

All our desires are known to the one Source even before we have expressed them. The answers are waiting to come forth even before our wishes have found utterance, for He has said, "Before they call, I will answer; and while they are yet speaking, I will hear."

That there is no circumstance, no condition, nothing of any kind that can stand between us and the good God is willing to express in and through us, is something that at times seems difficult to grasp.

The history of mankind is the story of people trying to get along with a far-distant God to whom they had to offer their supplications and who meted out punishment and reward accordingly. It is the record of "the fall," the belief in a separation that came to cut off Eden because man violated the laws of his Creator.

That man did, and does today, violate these laws we know. One has only to look at the conditions many people have manifested in their lives to realize that this is constantly happening. But it in no way affects the nearness of the infinite love and wisdom that rule in and through the universe. That we are one with our divine Source cannot be altered, no matter what we do.

We can fail to recognize such a relationship. Quite often we do. It does not seem possible that in our selfishness, our criticisms, and our lack of faith, God can still be present. He is. Like the fact that the world is round, no one's refusal to accept the fact would make any difference to its being so, but those who took such a limited view would live by what they accepted and therefore live with error.

We should remember that the presence of God has nothing to do with the restricted little "me," the personality with its false thinking and constant clutter that besets the conscious mind. The presence of God is concerned only with the eternal Christ self within through which it is ever able to manifest when we accept the Truth.

Because this is so, we do not have to wait for answers to our prayers; they are waiting for us. If we fail to receive them as we speak the words, it is because we perhaps are looking to some quarter from which we think the answers must come instead of to the Presence within. We may be considering that time and distance are against us, instead of realizing that Divine Mind is everywhere, therefore there can be no separation in time or space.

Many scientists today, who are for the first time

studying the mind of man, are growing steadily in the assurance that such things as telepathy and the like are merely channels through which this great law of God operates.

When we recognize what all this means in our lives here and now and in the lives of those we love and know and meet, our whole outlook will change. If we recognize God's nearness to those we love, even though they are absent from us, we are able to commit them to the Father knowing that they are never absent from Him. We shall look on all our fellow creatures as carrying with them the divine Light and we shall be aware of their potentialities, even as Jesus was aware of the potentialities of a man like Peter, who could deny Him, and of the woman taken in adultery.

By recognizing this Presence within, we shall be able to help call it forth into the lives of others by affirming it in our own lives. We shall open new channels of peace and harmony, health and prosperity until those around us begin to feel the Truth for themselves.

Circumstances, surroundings, error thoughts, all the things that seem to stand between us and the one Presence will be dissolved. Even in the moments of our most foolish mistakes we shall be able to know that between us and the results of our own error stands God. "Closer is He than breathing, and nearer than hands and feet."

We can turn our mistakes over to Him even as we know and admit them so that in coming to feel His forgiveness we shall also be able to forgive ourselves. We shall bear no grudge; neither shall we

condemn, because we shall have learned that God is all.

Jesus saw no error; He saw only the Father's perfect will established in man. So shall we see no error when we see in Truth.

Just where you are this Presence infolds you. It can take your life and transform it if you will recognize it and let it come forth into manifestation. There is no distance to reach, no special achievement necessary to make contact with the ever-pervading Spirit. He is never away from you. He is nearer to you than your own flesh.

Only because we have looked away have we seen ourselves alone. Turning our backs on the Light from within, we have dwelt in our own shadows. We have been frightened and insecure. "Closer is He than breathing, and nearer than hands and feet." That is reality, eternal and changeless, ours for the acceptance.

PANACEA

Work! It is a blessed cure
For every ill.
To pour the substance of our moving mind
And hands into a need
Is also to spill
Balm into the empty, aching spaces
Of our own distresses.
Ask of your God to give you life, health, surcease
From pain, and He gives you someone's need to fill,
And it is you He blesses!

—*Judi Warne*

Make Prayer a Habit

CLARA S. McKEE

WHEN PAUL SAYS to "pray without ceasing," he does not mean that we are to spend all our time on our knees. True prayer is not concerned with bodily posture. One can be on his knees and even speaking words of prayer, and yet not be praying. Also, one can be in the midst of confusion doing a daily task and pray.

There is a powerful lesson for us in Jesus' prayer for the raising of Lazarus. He knew that to human understanding Lazarus was dead, and He purposely delayed His arrival. He said to His disciples,

"I am glad for your sakes that I was not there, to the intent ye may believe: nevertheless let us go unto him."

We read of His approach, His conversations with Martha and Mary, and when the stone was taken away from the tomb, His affirmation: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me." Then He commanded, "Lazarus, come forth."

What can we learn from this prayer that will aid us in receiving answers to our own prayers? Jesus left no doubt that a prayer made in faith would be answered. He reiterated such statements so often the wonder is that we fail to comprehend His meaning.

In this prayer for the raising of Lazarus we see Jesus' unwavering faith in the first part of the prayer; thanksgiving for that which He had already received. From the human viewpoint Lazarus was dead. All of Jesus' faith was in eternal life and in the power of God to make that life manifest, so the appearance of death did not matter to Him. In perfect confidence He thanked the Father for the life that was in Lazarus, and when He spoke the word, "he that was dead came forth."

Jesus decreed a thing and it was established unto Him. Is not that the promise to all of us?

"Thou shalt also decree a thing, and it shall be established unto thee;
And light shall shine upon thy ways."

He did not set Himself above us; He came as an example to show us the way and He disclaimed any power or glory for His personal self, saying,

"The words that I say unto you I speak not of myself: but the Father abiding in me doeth his works."

"He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father."

Having the words of Jesus as our guide we must remember that of ourselves we can do nothing; but that we have within us the same Spirit that was in Jesus, the same Christ power awaiting opportunity to work through us.

Do we constantly endeavor to fit ourselves for doing the "greater *works*"? Do we "pray without ceasing"? Do we "give thanks" in everything? If not, then we are not manifesting as Jesus did.

What is prayer? Is it just asking God for favors; crying out to Him when we are in trouble?

There are many definitions of prayer; but since God is infinite there are naturally many different approaches to Him. Charles Fillmore said,

"Prayer is man's steady effort to know God."

This implies interest and spiritual growth, which are necessary in true prayer.

Prayer is the "starter," and reminds us that we do not expect to run our cars on the starter. Prayer must be followed by action. If we are uncertain as to what to do to aid in bringing the answer to our prayer, we should do the thing at hand, as unto the Lord, even though it seems to have no connection with our prayer. Then listen for His guidance.

Thinking about God is prayer. We should endeavor to understand that God is Spirit, everywhere present. He is all wisdom, all power, every possible attribute of good; and because we are created in His image and likeness, we are spirit. The Spirit of God is the Creator and motivating power of the universe. In like fashion, our mind, which is spirit, or Divine Mind in us, is the creator and motivating power of our world, which is our environment. Therefore our world is formed by our word, and the things that appear in our environment are the results of our thoughts and words. In Hebrews 11:3, Paul explained this, saying,

"By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear."

That our environment is not always to our lik-

ing is proof of our limited and false thinking. That it can be made all that it should be for an expression of glorious living is the truth God would have us know and experience.

"Ye shall know the truth, and the truth shall make you free."

This is a point we must understand if we are to know the truth about ourselves and our environment, that we, ourselves, determine the answers to our prayers because of the creative power of our thoughts and words. Jesus said,

"According to your faith be it done unto you."

Perhaps this explains why some of our prayers are not answered as we wish; because all our prayers are answered according to our faith. It is not the spoken word alone but the feeling in the heart that brings the answers. It is not the temporary uplifting of the heart and mind that gets the best results; it is our regular thought habit, the things we continually think about as we go about our daily tasks.

If someone seems to have slighted us or said something that we allowed to hurt our feelings, do we brood over it? Or if there is an apparent decrease in our supply that was not anticipated, do we worry for fear there will not be enough for our needs? If there is an appearance of sickness, are we fearful? Do we pass judgment and make unkind criticisms? Or do we sincerely and earnestly practice the presence of God and try constantly to think God's thoughts after Him? If we are to learn the joy and peace that come when we pray in faith believing, we must be "doers of the word, and not hearers only."

Sometimes our prayers are not positive enough to get results. They are more wishful thinking than deep desire. Not knowing exactly what we want, we swing one way one day and another the next and naturally do not get positive results. God promised Abraham all the land that the sole of his foot trod on, or everything that he stood firmly on. Abraham typifies faith to us, and if we want positive results we, too, must stand firmly on our faith.

If we pray for health or supply and keep our minds on the seeming lack, we shall find more lack, for we cannot escape the operation of the law. It is done according to our faith.

"Let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways."

We must know what we want and hold fast to God's promises. This does not mean that we should try to limit God to our ideas of what we should receive. Rather, when we ask for a desire we must realize God's infinite channels of good and know that it does not have to come in ways we know about, for God has ways that are beyond our understanding.

Sometimes we receive our answer but do not realize it because it is different from the thought we had. Only as we look back on succeeding events do we see how much better God's way was than ours.

Someone may say, What of the times when we have stood firm after asking and giving thanks and still there are no visible signs?

"Having heard the word, hold it fast, and bring forth fruit with patience."

A lack of patience is a lack of trust. Prayer is divinely simple when we ask with the faith of a little child, knowing that God has already answered according to His perfect plan. His plan is better than we can ask for or think of, but He has to work through us. There is no other way.

We must meditate on this truth until it becomes our thought habit. God has to work through us. No power outside of us can answer our prayer. The answer must come from within, for it is the Christ Spirit operating through our minds that produces the results. Often these results come from causes buried deep in the subconscious mind. This was plainly shown in Evelyn Harper's experience.

Evelyn felt the need of a house other than the one she was living in, and since she was a sincere student of Truth and was sure that her reasons for wanting the changes were worthy, she prayed and gave thanks that she had received. Then she did everything possible that might help bring the answer to her prayer.

She looked for a house already built. Finding nothing suitable, a well-located lot was purchased and an architect consulted after a sketch was drawn to show what was needed. An unforeseen delay followed and when the architect finally presented his plan it was not at all what had been requested. Again he tried; there was another long delay with another unsuitable plan presented. Then she discovered that the man was physically unable to do the work and another architect was consulted.

The new architect promptly drew a set of plans that met all the requirements. But the war in Korea started and he advised waiting, so she met another delay. Evelyn did not understand but kept her faith strong, believing that what was best would come to pass. And one day it did!

A lawyer called her on the phone and asked her to come to his office. The news he had for her clarified everything and filled her heart with thanksgiving. A woman whom she had befriended had willed a house to her. It was almost identical with the one she had planned to build.

For many years Evelyn had filled a need in the life of the one who willed her the property. The woman had often mentioned relatives in the east who would inherit her property, and Evelyn had never thought of receiving any reward for the things she had done. She had given through love without asking a return, but the seed was planted and came to fruition in due time.

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!"

We may say that if we only had time for quiet we could practice the Presence and come into a deeper realization of God, but with all the confusion around us it is not possible. If the desire to know God is active in us we will seek Him and find Him no matter where we are or what we are doing.

Brother Lawrence, who in the 17th century worked in a monastery kitchen, practiced the Presence of God continually. He said,

"The time of business does not with me differ

from the time of prayer; and in the noise and clutter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the blessed sacrament."

He prayed without ceasing, in the midst of outer confusion, because he had found the secret place of the Most High within himself.

This secret place is within each of us; a safe and sure retreat when danger seems to threaten, a place of quietness when confusion fills the outer world, a tower of strength when we seem to be weak. To find this secret place and to "acknowledge him" in all your ways is to form a habit of prayer. It will help us understand what Paul meant when he said to pray without ceasing.

When we find this place within ourselves we will realize that the greatest prayer of all is the prayer of thanksgiving and praise that pours out spontaneously at the realization of God's blessings. Often there is no spoken word in such a prayer, only a feeling welling up in the heart that no words can express.

Then God's response is:

"Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*."

Behold, I stand at the door and knock.—JESUS

The Quest of Mr. Jones

CARL C. HELM

IT WAS A LOVELY spring day, so Mr. Jones decided he would go out walking with his problem.

Buds were bursting on the trees; hedges were hazy with green, and Mr. Jones was perplexed at having this problem at all, as the annual miracle of vernal resurrection, after the cold blight of winter, surrounded him.

But a problem he had, and it was this: How could he visualize God, make God a symbol he could relate himself to? This was important to Mr. Jones. He had read the Bible and metaphysical books, he had listened to many teachers, yet he had found no solution.

Even those closest friends with whom he felt he could discuss his problem without embarrassment had only further confused him with their answers.

"Yes," said one, "I have a symbol of God that makes Him real and personal to me. I visualize two great beams of pure light that intersect at right angles. In the exact center, where they cross, there am I."

This vision seemed fully to satisfy his friend. With tightly closed eyes, Mr. Jones tried to create such a picture for himself, but there was no inner response that made him feel that it could be his own symbol.

"I conceive of God as a limitless source," said another friend, "that is constantly giving out—giv-

ing out the great law that governs the universe. When we tune in properly, we receive this vital force into ourselves. I just visualize the invisible waves or beams, or whatever they are, that come from transmitters from afar to form words in my 'radio.' When we are filled with this force, nothing is impossible to us."

Mr. Jones said he agreed with all this. But still a symbolization of some sort seemed essential to him—and how could one visualize a force?

"Well," said another friend, "how about trying this? Visualize a great preacher standing before a vast, attentive multitude—thousands on thousands of persons. He lifts his arms to encompass them all; his face glows; he speaks. His message goes forth impartially, impersonally. There are those who, by an act of will, take the message unto and into themselves. This preacher is not speaking directly to any one of those individuals—he is broadcasting, so to speak, to a great, impersonal mass. But those who take his message unto and into themselves—well, they are making him their personal symbol."

For just a contented moment this explanation seemed to satisfy something in Mr. Jones. But just for a moment. He visualized only the serenely intense face of a minister—it remained an intense human face that he found impossible to sublimate or to project into infinity.

Although his problem had become pressing only recently, Mr. Jones realized that it went back a good many years—actually to revival meetings he had attended as a boy. His parents had not taken him, but he had gone on his own, to satisfy some vague but

insistent spiritual hunger within him.

There was the Lord Jesus Christ—an image in a stained-glass window. This visualization lingered, and Mr. Jones remembered even now the emotion of great sorrow it had aroused in him. The revival preacher's voice was almost tearful, pleading, when he spoke of Jesus. But when he spoke of God his voice was ominous, solemn with awe, undertoned with fear. He spoke of a God of vengeance and wrath, of fire and destruction, and Mr. Jones remembered how he had quailed within himself—how God, in his mind, was a fiercely bearded, piercing-eyed giant on a cloud, somewhat like the sculptured Jove, who hurled stabbing thunderbolts. As adolescence mercifully vanished into more self-possessed maturity, he tried forcibly to rid himself of this fearsome conception. He had done so to the extent that he could turn his thoughts away from it and fear no reprisal. But long had it lingered in his subconscious mind—a residue of a God not of kindness, love, and mercy, but an awful, inscrutable power that punished.

God as Father, the heavenly Father, was not a symbol he could take to himself, Mr. Jones knew, and he knew why. The concept of a father was, to him, one of sorrowful inadequacy and failure; he had known little of his own father and, until recent years, had cared or understood less; now his consciousness sought to remember the misty, dim image of him with deep though belated sympathy and pity. These emotions were too purely personal, finite to be extended far beyond into the infinite universe that was definitely essential to any picture

he could conceive of as to what God could be like.

While he had been walking along that spring day, absently bemused, Mr. Jones had been proceeding as if automatically, crossing streets, passing people without particularly receiving them into his notice. But suddenly he became aware that he was smiling, that he had been smiling on some of those he was encountering. They seemed to be special ones, and he knew that he had, without consciously willing it, been blessing them, directing at each a spontaneous, individual prayer.

To a bent, elderly woman, pushing on so slowly, he found himself saying, "Bless you, dear lady; bless your days and your years." To a cripple, dragging with effort a useless leg, "Bless you, brother; bless your courage, your brave heart."

Now his eyes sought out others. A man passed with his head held high. "Bless you, brother," Mr. Jones whispered. "Bless your courage, too; your determination, your dignity."

When no other "special" persons seemed in sight, Mr. Jones began selecting a cross section of those around him. There was an attractive young woman, blond and sure. "Bless you," said Mr. Jones. "Bless the love within you; the goodness, the kindness." To a youth, "Bless your life ahead, young man; the potentials you have for helping humankind."

And so it went; and as he walked and blessed in such warm satisfaction, Mr. Jones discovered with a start that he seemed to be forgetting his problem. He knew it still was with him—unresolved, unsolved. But where before it had lain heavy within

him like a weight, now it seemed suffused and formless and not at all pressing. It seemed to be less important, less demanding of solution; to his surprise and relief, soon it even passed from his mind!

That night, as was his habit, he lay languorously abed to enjoy that soft cloud of twilight which leads into sleep. He began, as usual, drowsily to review the pleasant scenes of the day before they slipped away into memory.

Then, on the edge of slumber, he seemed to be hearing, as an echo muted from limitless space, the words, "Bless you! Bless you!" Mr. Jones smiled. What did it matter what God looked like, or how to visualize Him? "God is," he murmured. "God *is!*"

Spring Song

Marie Daerr

Each of us shares in wonder now.
I am a part of that green bough
Where dew-washed lilac blossoms sway
In a perpetual ballet.
No one of us can now escape
From brown earth-fragrance, or the shape
Of buds, like fine embroidery.
I carry fast inside of me
The delicacy of warm rain,
The leaf-hung windings of a lane.
I am attuned to each bright note
That bursts from pulsing, feathered throat.
And this I know . . . When I am part
Of Spring, I hold God in my heart.

Effective Prayer

EFFECTIVE PRAYER, true prayer, is that which makes manifest to man here and now the gifts that God has given to His children, the wonderful heritage that is man's.

Prayer in some form has been a part of man's equipment since he first began to think. Wherever man has believed in or acknowledged the existence of a power greater than his human effort, he has prayed to that power. He prayed of old to the sun, recognizing in its rays the existence of forces over and beyond any that he himself possessed. He deified and prayed to the wind and rain, the thunder, the trees, all the natural forces of nature and their expression.

As man progressed in his thought he came to recognize that the forces of the material world were governed and controlled by something over and beyond them. He called this overpower God and addressed his petitions to it. Since man can think only from the concrete to the abstract, his early conception of God was that of a deity manlike in form and motivation; a superman. God was to him a personalized deity. Man's prayers, then, addressed to this superperson, were in the nature of petitions. Man pleaded with God for benefits, just as he might plead with a fellow man for material things.

But again, as man progressed in thought, as he reached a higher plane in his development, he began to see, even though dimly at first, that a deity who

was limited by human motives and frailties, a god who was actuated by anger, revenge, and jealousy as frequently as he was impelled by love and gratitude, could not be truly God. Such a deity was but little higher than man himself.

So man went a step farther in his progression toward understanding and formed his abstract conception of Deity. He began to see God as the Principle that permeates and underlies all those things which are recognized as Godlike; man recognized God as Cause. He began to know Him not as a superbeing who caused, but as Cause itself.

There is but one Cause, one Creator: God.

Seeing God as Principle, recognizing Him as origin; seeing in Him the very essence of love, Truth, and life; knowing Him as power, presence, and wisdom, man came shortly to recognize the incongruity of his old method of prayer. Petition addressed to a being of humanlike motivation was all very well. Such a deity might very well be swayed by fervent pleading. But in Cause man found the great I AM; that which is established, unchanged, and unchanging; that which always has been and always will be. With this understanding man came at last to see that petition and pleading can be of little avail.

But man, so perceiving, has not ceased to pray. It is undoubtedly true that there is more prayer, fervent and effective, than ever before in the history of the human race. Keeping pace with his understanding of Deity, hand in hand with his development into higher planes of thought, man has learned how to pray. He has discovered true prayer.

What, then, is true prayer? Is it a difficult thing? Is it something only for those of education; those far progressed in the study of spiritual things? Not at all.

Prayer—true, effective prayer, the prayer that proves itself by its results—is as simple as walking. It leads just as definitely to an end. True prayer becomes, with practice, as natural as breathing. It becomes, with use, as unconsciously used a part of one's equipment as is the breath; it is just as instinctive and as perfectly used.

Prayer is knowing. That is all; just *knowing*. It is the recognition of the truth about God and man. It is the *knowing* of Deity as the only Cause, *the knowing* that all action springs from the one Cause; *the knowing* that perfect Cause and perfect action must bring about the perfect result.

I am God's perfect child. My life is His life; my wisdom His wisdom; my strength His strength. It is God working in me, through me, for joy and happiness to all.

Prayer is the knowing of the perfection of God's work, and the sticking to this knowledge in spite of all untoward circumstance that would seem to testify to the contrary. God is perfect Cause. Divine action is the only action that there is or can be, perfect. The result is inevitably the right result, perfect.

I realize that perfect Cause and perfect action must bring the perfect result.

Simple, is it not? Just to know!

To know is man's only responsibility. As he approaches Principle in this way, as through his knowing he contacts that great universal current of all

being which is God, he finds that those infinitely powerful spiritual forces which are God's laws begin to manifest themselves in the everyday affairs of his life. Difficulties smooth away and disappear; harmony appears, supply comes. The gifts that God has given to His children are made apparent to the individual for his use, bringing him joy and happiness.

But, you ask, why do not these spiritual laws work for me anyway? Why must I make any effort at all?

Suppose that you were a miller. You would not expect your mill to grind so long as you kept the millrace dry, would you? No; you would open wide the gate. You would flood the race with the water of the river and thus make available its power for your use. Your spiritual mill will bring forth its product only when you bring the wheel in contact with the universal current. That is your responsibility, to make that contact. Then, working with God, you bring about the manifestation of your greatest good.

I recognize God and fulfill my duty to Him, knowing His as the only power.

Man's failure to recognize the truth about his relation to God has brought about certain accumulations of wrong thinking, brushwood that clogs the channels of his being. One of the greatest of these accumulations of trash we call "worry."

Now, worry comes only from a false sense of human responsibility; a misconception of the Truth of our being, our existence, our relationship to God. If we feel physically imperfect we begin to wonder

what we can do to become well. If we fail to see enough money to pay our debts we wonder what steps we can take to find supply. If our surroundings are not what we think they should be, we fuss and turn, thinking that we must find a way out. All our worrying and fussing and turning under this heaped-up feeling of personal responsibility merely adds more to that pile of drift which is keeping the current from the turning of our wheel. It is a wheel far too heavy for human hands! Only that power which is of God can set it in motion. And He will set it in motion for us *when we keep the wheel—which is ourselves—in readiness for Him.* That is our responsibility: to be ready to perform our duty, to turn as He gives the word; to listen for that "still small voice" and then work as it directs. It is no part of God's plan that man shall be idle.

I am tranquil, resting in God's heaven of peace, plenty, and security; God's heaven, which is my heaven.

Suppose that instead of confused and haphazard efforts to lighten conditions we sit down quietly and relax. We make ourselves comfortable, loosing from our bodies all tenseness of muscle. We breathe deeply, slowly, relaxing the more.

As we become comfortable in body we begin to make ourselves comfortable in mind. We attain complete relaxation throughout. Think now of the loveliest, most pleasant thing that you know or can imagine. That would be really an approach in mind to what we know as heaven; but since the true beauty of God's universe—heaven—is beyond our conception we can only think of the greatest beauty

that we know. Perhaps you recall some beautiful woodland dell where all is loveliness and harmony. Suppose that you think of yourself as now in this place, surrounded by its peace and beauty.

I know that my place is always God's place; God's place is my place.

Now dwell in this place. Go from spot to spot—and as you move about realize that happiness is there. Know that joy fills it. Know that love is the power in that place, that everything moves in it because of love. Know that Truth is there, active and helpful. Feel, if you can—and you can!—the utter joyousness of the love and Truth and life that are in and of this place.

That old feeling of worry is leaving you, but let us shut it out entirely! Think of rest. Know that you are undisturbed by any circumstance, for you rest in the peace and calm, the serenity and tranquillity, of God's world; know that you are surrounded, that you are guarded and guided by God's beautifully working laws. Know that these laws are continually working for your joy and happiness, for your greatest good.

I rest in the harmony and power of God's laws, trusting in Him.

You are knowing, you are contacting now the universal current. You are coming into contact, into conscious touch with God—a God with whom you are continually in touch. And it is that conscious touch, that knowing, which makes manifest in your material affairs the working out of God's laws. It is the faith that God demands, the faith that moves mountains.

This working out may very likely be along lines that you had not expected. The results may not be exactly the results that you had hoped for. But you may be sure that the result—in the measure that you have eliminated your feeling of worry and responsibility, that you have understandingly placed your reliance upon God's laws—will be the right result, the one for your greatest good. It will be the material expression of that divine perfection which is always yours.

I know that God's laws work always for the manifestation of my greatest good.

If your problem is one of health: After you have rested in the peace and calm of the place that you have pictured—God's place, God's home, the perfect home, hence heaven—picture yourself in this home as God's child. You know that as God's child you are perfect, for divine perfection can create nothing but perfection. You know that you are perfect and eternal, eternally perfect; for since God, good, is the only power that there is, there can be no power to change His perfect work.

I am the perfect child of God throughout eternity.

Since you rest in the absolute harmony of His being, one with His infinite harmony and perfection, pain can have no presence or power; harmony governs. You know that, being one with Him in quality and kind, you are one with divine power, and you express perfectly that power in each member and organ of your body. One with Him, you express perfectly love, Truth, and life—and life is divine and harmonious.

God is love, and you are loving. Your love is

perfectly expressed toward all. God is Truth, and you are truthful, rejoicing in Truth. God is life, and you live perfectly, eternally, forever harmoniously active. God is power, and you are powerful, expressing power in every atom of your being. God is wisdom, and you are wise, able to use perfectly the infinite wisdom continually at your disposal. God is mind, and you are truly mind-full, continually expressing the God qualities toward all. God is Spirit, and you are spiritual.

As God's spiritual child, as His idea, I perfectly express at all times His love and power, His divine wisdom and activity.

Or if the problem is one of supply: Picture God's place, this heaven-perfect home—heaven—which is God's and yours, as being the repository of everything that can possibly add to your happiness. Know that there is in it abundant supply of everything that can ever be needed—an infinite abundance of all good.

Know that new things continually arrive for your use, gifts that bring you joy and happiness. Picture yourself as passing these gifts on to others, an infinite number of others, thus giving them joy and happiness. Know that these gifts that come to you are exactly the right gifts, exactly what you need, for they are governed by God's law of order, a definite, perfectly working spiritual law.

God has given me an infinite abundance of perfect gifts; mine to use for my joy and happiness, and to use for the joy and happiness of others.

That is prayer. It is the knowing of the spiritual truth that God, good, is omnipresent, omniscient,

omnipotent; and that man—since he can of himself do nothing—has no responsibility other than consciously to contact God and do the work that God sets for him to do.

But know this: while all prayer whatever its form or kind, sincerely offered, has power, the prayer of Truth in its conscious knowing makes manifest here and now and in abundance God's gifts to man.
—*Harry Noyes Pratt*

The Measure

Grace Meredith

Planting small seed in hard earth and sere,
Sure of its growth though no bloom is near:
This is a measure of faith.

Awaiting the sunlight when darkness seems all,
Dense clouds overhead as hard rains fall:
This is a measure of faith.

Aware of the good folk in each foreign land,
Even if ill deeds seem in command:
This is a measure of faith.

Believing a prayer will be answered before
The Father's blessings reaches the door:
This is *the* measure of faith.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, May 6, 1956

UNITY SUBJECT—*The Transformation of the Will.*

INTERNATIONAL SUBJECT—*Converted and Commissioned.*—Acts 9:1-6, 10-19a.

1. But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest,
2. And asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.
3. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:
4. And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?
5. And he said, Who art thou, Lord? And he *said,* I am Jesus whom thou persecutest:
6. But rise, and enter into the city, and it shall be told thee what thou must do.

10. Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here,* Lord.
11. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of

Judas for one named Saul, a man of Tarsus: for behold, he prayeth;

12. And he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.

13. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem:

14. And here he hath authority from the chief priests to bind all that call upon thy name.

15. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel:

16. For I will show him how many things he must suffer for my name's sake.

17. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

18. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized;

19a. And he took food and was strengthened.

GOLDEN TEXT—*Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and* that *your fruit should abide.*—John 15:16.

SILENT PRAYER—*In the spirit of love and wisdom I express the zeal of the Christ.*

Some persons are so constituted that they view life and its issues with coolness and detachment. Others enter into it with zest and play their part in the life of their time with zeal and enthusiasm. Saul belongs to the latter class. He was instinctively a man

with a cause. Trained in the faith of his Hebrew fathers, he threw himself with all the fervor of his intense young manhood into upholding the convictions of that faith and keeping its traditions intact. Then converted to the belief that Jesus Christ had indeed risen from the dead, he made a complete about-face and throughout the rest of his life devoted himself with equal zeal to the spreading of the gospel of the Christ among both Jews and Gentiles. In an unusual degree he exemplified his own saying, *"It is* good to be zealously affected always in *a* good *thing,"* and his judgment of what was good, when once it was clearly presented to him, was unerring.

When love of the Christ enters the heart and the inspiration of Truth clarifies the intellect, the human will becomes one with the divine will, that is, good will. This transformation may take place suddenly, as it apparently did in Saul's case, or it may be a gradual growth in persons whose nature is less intense than his. It is quite possible that Saul's conversion came in answer to the prayers of the Damascus Christians, who knew his reputation as a persecutor of their faith and were aware of his coming. They doubtless prayed earnestly to be delivered from him, and the most complete deliverance possible was brought about by his conversion. There is safety as well as strength in unity of faith.

The three-day blindness of Saul following his vision on the Damascus road is understandable when we recall the strength of his convictions as an enemy of the church of Christ and contrast with this his sudden conception of the truth of the resurrection life. His enlightenment came with such force that

he could not assimilate it. Three days of fasting and prayer were needed for him to make the change and recover his normal poise.

Ananias knew of Saul and of his mission to Damascus in behalf of the Jewish faith. He knew that Saul had come armed with authority from the chief priests to arrest all who were known to be Christians. He did not wish to come in contact with Saul. And yet when the Lord Christ spoke directly to him and gave him instructions with reference to his part in the conversion of Saul, he could not refuse to abide by his convictions. When he perceived that Saul was in need of help and was praying to have his sight restored, he knew that he would have to extend his help to him in the name of the great physician the Christ. It cannot be denied that Ananias played an important part in Saul's conversion. Had Paul been left blind and helpless from the impact of his experience on the Damascus road, with no hand extended to him with the healing power of brotherly love, the history of the first century of Christian faith and of succeeding centuries would have been very different from what it was. He arose in this conviction of what was right and Christlike and went to find Saul. Jesus had honored Judas Iscariot at the Last Supper, even while the betrayal plans were already being carried out. Ananias could not do less than pronounce the healing word to Saul.

Faith may be said to take chances, but faith of the Christ order actually rests on a solid basis of conviction. Ananias was convinced that Saul had been converted to Christ and was to be a "chosen vessel" to bear the name of Christ impartially to Gentiles

and Jews. The forcefulness of his character, already well known, would be turned to account in behalf of the cause of Christ instead of against it as hitherto. Ananias therefore welcomed Saul as a brother in Christ. To be laid low as Saul had been while in pursuance of his self-chosen work of persecuting the Christians had but one meaning for Ananias: Saul had undergone a change of heart. He needed the harmonious, peace-giving power of one who understood the inner life, and this power was found in Ananias. The latter knew that he possessed this power and knew how to use it. The outcome was what he foresaw it would be.

The contrast between the understanding that causes a man to give up his established way of living and to adopt what he has hitherto opposed with all his might, and the understanding that comes to a man in furtherance of his established conviction is well illustrated by the experiences of Saul and Ananias. Each had a vision. Saul's vision brought him up short and for the time incapacitated him for further action. Ananias had a vision in line with his duty to the Christ whom he followed. As soon as he understood it he set out to find Saul, ready and able to do what he had to do.

In the story of the vision of Ananias there is no mention of the Holy Spirit that was to descend upon Saul, but Ananias was so fully convinced that conversion meant the receiving of this Spirit by the convert that he included it in his message to Saul by way of good measure. "The Lord, *even* Jesus . . . hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit." The Holy Spirit in a

man leaves no room for imperfection of mind, soul, or body. Receiving the Spirit, Saul needed nothing more to enable him to do the work of Christ.

QUESTIONS

1. What faculty in Saul was outstanding in the expression of his religious faith?
2. Is ill will transformed into good will suddenly, or is the change a gradual one?
3. What part did Ananias play in the conversion of Saul?
4. Did Ananias act entirely on his faith or partly on his convictions in going to Saul?
5. Does faith actually take chances?

Lesson 7, May 13, 1956

UNITY SUBJECT—*Broadening Christian Horizons.*

INTERNATIONAL SUBJECT—*The Gospel for All Men.*

—Acts 11:1-18.

1. Now the apostles and the brethren that were in Judæa heard that the Gentiles also had received the word of God.

2. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3. Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4. But Peter began, and expounded *the matter* unto them in order, saying,

5. I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me:

6. Upon which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and birds of the heaven.

7. And I heard also a voice saying unto me, Rise, Peter; kill and eat.

8. But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth.

9. But a voice answered the second time out of heaven, What God hath cleansed, make not thou common.

10. And this was done thrice: and all were drawn up again into heaven.

11. And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me.

12. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house:

13. And he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter;

14. Who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.

15. And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning.

16. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit.

17. If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?

18. And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

GOLDEN TEXT—*Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.*—Acts 10:34, 35.

SILENT PRAYER—*I take thought for the interests of others, in the love and humility of the Spirit of the Christ.*

Tolerance is not an easy lesson to learn, but until it is learned there can be no fellowship in the Christian sense of the word. Peter had been taught that he was a member of a chosen people, a race separated from others through their faith in the one God. Before faith can benefit us it must unite us in a bond of fellowship with all who believe in God. Schisms and divisions weaken the work of faith.

Peter's dream bade him go with the three men from Caesarea whom Cornelius had sent to him. He saw that he could no longer be a "respecter of persons" if he was to continue to believe in God. God has always been absolutely impartial and impersonal, sending rain and sunshine on good and evil alike; but through ages of mankind's history man has felt that he could not afford to be so catholic in his tastes, and the result has been denominationalism and separation in all its undesirable forms. The Holy Spirit or Spirit of the Christ, instead of separating, brings men together in a common faith.

By using faith in all that we do, we increase our effectiveness. Nothing is too common and too unclean to be transformed by an infusion of faith, provided that this faith is established in Christ.

Vision deepens one's faith in God and in due time leads to confidence and self-possession, which are qualifications for leadership. He who knows himself to be a son of God loses his fear of men and stands forth ready and able to be himself at all times and under all circumstances. Under all circumstances, he intrusts himself to the guidance of the Holy Spirit and he receives the baptism of that Spirit as he depends on his faith in the Christ. As soon as Peter

began speaking to Cornelius and his assembled guests the Holy Spirit fell on them all.

The Spirit having bade Peter go with the three men, Peter had so opened his mind to the inflow of Divine Mind that for all practical purposes they were one and the same, and he had open vision.

The words that Peter was to speak were to save Cornelius and all his "house." Salvation includes the whole man. Truth "saves" man by freeing him from error and ignorance, endowing him with power to manifest health and happiness without external aids to these ends, inspiring him to express his larger, broader interests in service to his fellow men. These aims may not all be catalogued under the religious nature, but they are all part of our composite nature, which it is the divine will to transform and develop. The composite nature of man may be compared to the Gentiles, to whom "God granted repentance unto life." The religious nature cannot gainsay this recognition of God.

The mind "which was also in Christ Jesus" insures fellowship through tolerance. Jesus was divinely tolerant of all save hypocrites, who are beyond the pale of Truth. Jesus, incarnate Truth, pointed up the error of hypocrisy. Otherwise, His life and teachings revealed the "fellowship of the Spirit" and its "tender mercies and compassions" for all. We do well to follow Him daily and hourly, developing these saving traits of mind and character.

QUESTIONS

1. Is tolerance an essential of Christian fellowship?
2. Has man ever approached the Absolute in impartiality and impersonality?

3. With respect to fellowship what does the Holy Spirit effect?
4. Can we increase our effectiveness through faith? If so, how?
5. What do the Gentiles represent in our nature?
6. What one personal trait is rightly outside the pale of tolerance?

Lesson 8, May 20, 1956

UNITY SUBJECT—*Co-operation in Faith.*

INTERNATIONAL SUBJECT—*A Church with Concern.*
—Acts 11:19-30.

19. They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews.

20. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus.

21. And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

22. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:

23. Who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord:

24. For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.

25. And he went forth to Tarsus to seek for Saul;

26. And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

27. Now in these days there came down prophets from

Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius.

29. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa:

30. Which also they did, sending it to the elders by the hand of Barnabas and Saul.

GOLDEN TEXT—*I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.*—Acts 20:35.

SILENT PRAYER—*I work with all who are bringing good into manifestation.*

At the beginning of the Christian era, sectarian differences were nonexistent. The first Christians were converted Jews, and the conversion of Gentiles introduced the first variance from the normal background of faith in God as a prerequisite to faith in His Son, Jesus Christ. This difference, unimportant as it seems to us today, was an active ground of controversy in the first century, when the Jewish Christians insisted that the Gentiles observe certain Jewish rites before graduating into Christianity.

Inbred religious convictions take deeper root in the consciousness than almost anything else that touches our life. Some persons have to work long and hard to gain their freedom from the bondage of custom and tradition. Today faith in God is under attack by the organized powers of atheism and com-

munism. Protestants, Catholics, and Jews are uniting more and more to protect their belief in God from the inroads of materialism and infidelity. All who believe in God can co-operate, and doctrinal points of difference are of secondary importance, if any. The chief thing is to keep God before the inner vision, where each one can worship according to the dictates of his conscience, reason, and understanding.

The prophesier tells where and when the various forces of the world are likely to clash and indicates the evident outcome. In this sense, prophecy may look to evil or to good. With Agabus it involved only evil. The famine that he foretold came to pass. Prophecy today is largely of the negative nature, revolving mainly around fear of the atomic bomb in some future war. Our defense against such fears must be a change of consciousness and of thought. We must stabilize our faith in God and rest in the assurance of divine love and power, so that we can be safe and can help make the world a safe place in which to live. No greater problem confronts us today as a nation or as a world.

To this end we need to redefine our allegiances, to decide whether we shall be bound by old customs and traditions or shall be free to go forward without restraint under the leadership of the Christ. We need to reappraise the essentials of our faith and to hold fast to them both as individuals and as members of society.

The conviction that a person's own religious views are the only true ones and that they must be held to at all cost and even imposed upon others

may afflict an entire nation. The remedy for bigotry is greater understanding and enlightenment, greater selflessness, more complete emotional control. How these are to be developed is the concern of all peace-loving peoples who believe in prayer and who practice their faith in the solving of problems that are beyond the power of their own wisdom.

QUESTIONS

1. Why does religious conviction take such fast hold on the heart and soul in view of the fact that the firm belief of one age may become a superstition in a later age?
2. Are atheism and communism serving to unite all believers in God without regard to sectarian or other differences?
3. What is the chief thing in faith in God?
4. Can we fortify ourselves against the habit of negative prophesying? If so, how?
5. What remedy cures bigotry in an individual or a nation?
6. Has each person a duty to himself and to society in the solving of world problems? Give reasons for your answer.

Lesson 9, May 27, 1956

UNITY SUBJECT—*The Developing of One World.*

INTERNATIONAL SUBJECT—*Sharing the Gospel with the World.*—Acts 13:1-4, 44-49.

1. Now there were at Antioch, in the church that was *there,* prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the

work whereunto I have called them.

3. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

44. And the next sabbath almost the whole city was gathered together to hear the word of God.

45. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.

46. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.

47. For so hath the Lord commanded us, *saying,*

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.

48. And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed.

49. And the word of the Lord was spread abroad throughout all the region.

GOLDEN TEXT—*We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech* you *on behalf of Christ, be ye reconciled to God.*—II COR. 5:20.

SILENT PRAYER—*I study to express my true thought in harmonious words, that I may be one with all the Christ consciousness.*

In The Psalms we read:

"The heavens are the heavens of Jehovah;
But the earth hath he given to the children of men."

Unless we make the most of this gift we are like

children who receive toys at too early an age to understand their purpose and who break and destroy them without thought or care. Instead of destroying the civilization that has been built with so much thought and labor through the centuries, we should bend all our efforts toward advancing it still further and building the kingdom of heaven on earth. With capable leadership and faithful following we can develop the spiritual realm so as to equal or surpass the material in which thus far mankind has excelled.

History records the rise of one great nation after another from that of Egypt and Babylon to that of the Roman Empire between two and three thousand years ago. After a season of greatness each declined and fell as the foundation of materiality on which it rested proved inadequate to support its superstructure of art and science, and the latter crumbled into dust. The power to build a permanent foundation for a society that will endure and a civilization that will be permanently progressive is found only in the "Holy Spirit" or the whole spirit of Truth and goodness. Whoever expresses this power witnesses "unto the uttermost part of the earth" or in even the most material phase of life and development to the power of Truth and the quality of the good.

The development of our world in spiritual unity is a task that calls for the loyal, devoted application of quickened minds everywhere. Unity of spirit would be easy enough to realize if all men desired it and were moved by unselfish good will. That desire is not yet universal, and neither has unselfishness been fully realized. "The priests and the captain of

the temple and the Sadducees" still come upon us, determined to quench the light of Truth in the social consciousness and prevent the increase of the Christ light in the heart and mind of the race. The resurrection of spiritual Truth from the dead materialism of the race mind calls for the combined action of all men of understanding if we are to escape a decline of our civilization like that which overtook the civilizations of the past.

Although many individuals believe in the power of the Holy Spirit and try to realize the freedom that this power brings, freedom for all will be realized only as all join in the realization of the Christ, and as the Christ consciousness develops in the world as a universal and all-potent state of mind. To this end spiritual leadership is called for. Saul and Barnabas were accredited leaders in the first century. They traveled on foot, preaching the word in person. The scientific progress of our day makes such laborious methods unnecessary. Today comparatively few people lack the opportunity of learning about the spiritual nature of life and the way to realize true freedom and permanent peace. Devoted leaders and thinkers are needed, men and women of power, if those who catch a vision of the kingdom of God on earth are to be "strengthened in the faith" and increased in number daily.

From the women gathered together on the bank of a Macedonian stream to the Praetorian Guard in Rome a wide range of influence opened up to Paul, the most indefatigable worker of the first century. The word of Truth has a range bounded only by the mind, which is boundless. Paul was in chains,

but he converted those to whom he was chained as well as those to whom his letters went out by courier over the countries of Asia Minor and the rest of the Roman Empire.

QUESTIONS

1. How can we save our civilization from the decline and fall that history shows as characteristic of past civilizations?
2. What part has the individual in building the kingdom of God on earth?
3. What great task confronts spiritual leadership today?
4. Is the range of our influence for good limited?

Such Is My Faith

Berniece Ayers Hall

From blessings like these is my faith reborn:
Cool, dew-sparkled grass in the early morn;
Swift, silvery flash of a sea gull's wings;
The first daring note that the robin sings,
Triumphant and clear in the freezing rain;
His small heart believing that once again
All nature will yield up her glowing best
Of blossoms and fruit and a snug, warm nest.
Oh, trivial things, you are prone to say,
Oft taken for granted: a kitten's play,
Ubiquitous stars in the midnight skies,
And candle flames mirrored in baby eyes;
A family gathered, the grace that's said,
A child's good-night kiss as he climbs into bed—
And peace, like a balm, for our earnest prayers.
If trifles, these speak of a God who cares.

Silent UNITY

The Spirit of truth inspires and illumines me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED...

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I FEEL I OWE you a letter of many, many thanks for your help and strength when we needed it most.

I wrote you a year and a half ago for special prayers for my mother who had a severe heart attack and who the doctors said had not a chance of recovery.

We sent for my brother who lived in a distant state, and he flew in. Mother did not know any of us. The doctor said everything was against her, that she would go at any time, and we should prepare ourselves for it.

I accepted the doctor's word at the time because it all happened so suddenly. We kept Mother at home, and my father, two sisters, and I took full care of her. Dad and one sister remained with her during the day, and my other sister and I alternated in staying nights. Mother was so bad we could not leave her alone at all. But I finally got a letter off to you, and while Mother would be resting I read your literature and prayed. This gave me comfort and strength and faith where previously I had had only

a feeling of despair and of being entirely lost.

Then one night during my watch Mother began to reach wildly with her hands, calling to my father, "John, John, quick." Dad came as quickly as possible. She whispered his name, "John, I'm . . . so . . . glad," and her hand dropped back onto the bed. I caught it and held it tightly with my right hand, my other hand on Dad's shoulder, praying for strength for all of us.

I do not know how long I stood thus, but there was no visible sign of life. We thought Mother had gone, and my husband went to call the doctor and the rest of the family.

Then all at once it was just as though some power surged through my own body, rushing down my arm and into the hand that held Mother's hand. Her fingers tightened slightly on mine. Suddenly she gripped my hand tightly and that power just seemed to continue going through my arm into her arm. Then she drew a breath without pain and began to breathe easier than she had at any time since the attack. From that time on she grew better. Today she is up and about again. She and Dad do everything except the washing and ironing, and Mother has been to visit my brother, my sisters, and me at our homes this summer for dinners and picnics and has been to the stores several times with us.

I know God brought her back and is watching over and taking care of both Mother and Dad. Many, many thanks, dear Unity, for the prayers you give for me and mine.—*Mrs. R.H.W., Ohio.*

I WANT TO TELL you that the Christmas just passed

proved the second most wonderful and most sacred Christmas in my entire life, for it marked my sobriety for the second year in a row. The feeling is one not to be described in any amount of words. Only God knows!

Through faith and trust and prayer was this possible for me. Your untiring prayers through all the years past have helped me in ways impossible to mention.

Please continue to pray for me and my continued sobriety—one day at a time—and continued strength and health that I may go forward, as in the past two years, a Christian. May God's blessing be about all of you in Unity now and always.—*J.M.P., Mississippi.*

Father, I Thank Thee

SO MANY TIMES I have wanted to write you and tell you what Silent Unity has meant to me. Several different times in the past few years I have written to you for help when my problems seemed too much for me to bear. It has always been such a comfort to know that a light is always burning and a helping hand reaching out.

Always my prayers have been heard and answered, maybe not in the exact way that I wanted, but in the way that has proved best. So much so, that for the last year my life has been fairly bursting with happiness. Not only my life, but the lives of the individual members of my family.

I want so much to always remember God's all-loving care and guidance even when my life is filled with happiness, and I am not faced with any major

problem. That is the time when I want to remember and give thanks, not just when I need help. Each day I want to walk with my hand in His, and I feel that all of you at Unity have aided me in finding the greatest thing in life—the protecting and all-loving guidance of God. Always I am thankful.—*E.L.S., California.*

Hearken unto Me

SOMETIME AGO I wrote you for prayers concerning my husband and his occupation. He was not too happy in his work and wanted a business of his own.

Just about a month ago we had an opportunity to buy a business. My husband is very happy now and acknowledges to all persons with whom he comes in contact that God is the way to a better life.

Since he has started the study of Truth, my husband's health has improved. His outlook on life is better, and he is ever so much happier.

We are continually thanking God for His love and His blessings and His guidance in our new undertaking. Truly, God operates our business.—*Mrs. J.W.C., Illinois.*

I AM SURE YOU will be very glad to know that I have just received the offer of a very nice position to begin September 1st, which works out perfectly with my other responsibilities of the immediate present.

The position is one that seems perfect in every way. During this time of trusting and prayer together with you in Silent Unity, I have tried to remain open and receptive to God's guidance, trusting that all things were working together for my good as well

as for others involved. This has indeed been an answer to prayer.

Thank you all for your never failing help in all things. Through Unity I have learned to understand more of the laws of Truth and how to work together with God in all things. I shall continue to pray with you each day for others. Again, I thank you and ask God's choicest blessings for each and every one of you in your wonderful work at Unity.—*E.M.H., Nebraska.*

SOMETIME AGO I wrote you, asking for prayers for my husband's boss who was in financial difficulty and whose business seemed to have dropped off sharply.

It is my great pleasure to tell you that from the time I mailed my letter sales began to pick up. My husband tells me that instead of the loss that seemed almost certain, the business will show a small profit.

I can't tell you how happy this makes me, not only for my husband who is very fond of his boss and likes his job, but for the fine man who heads the company and who is always so concerned about the welfare of everyone else.—*Mrs. D.W.F., Massachusetts.*

My Help Cometh from Jehovah

YES, INDEED, I do wish to renew my prized subscription to UNITY.

I love each article published in UNITY and look forward to receiving each copy. I bless it as I take it from the mail box, and so very, very often it seems to contain articles which were written just for me. However, I rejoice in the knowledge that countless

others feel as I do and are equally blessed.

I know God is infinitely blessing each one at Unity headquarters. In sincere gratitude.—*Mrs. M.M.B., California.*

I SHOULD HAVE EXPRESSED my gratitude a long time ago for your helping me understand how to reach Christ and have more faith in His great work and in Him. Since writing you, quite some time ago, life has been entirely different for me. My husband has been steadily employed, not a big job, but, thank God, something which did help out so much.

We have a nice, healthy baby girl, and I have never seen a prouder father. His attitude has changed almost completely. He has deep concern for the children, for me, and for others. It seems that the selfishness which was once so outstanding has disappeared. —*Mrs. T.J.T., Arkansas.*

He Shall Have Abundance

IT IS WITH MUCH thankfulness in my heart that I enclose a check representing the amount saved in the bank which you sent me two months ago. I am proud to say that we did not miss one single day.

We get up thirty minutes earlier in order that we won't have to rush, and this quiet period of devotion and meditation has proven to be a great blessing to us. It has been a wonderful experience; one which we want to continue.

Our financial picture, which was quite precarious at the time I sent for the bank, has improved considerably, for which we are so thankful. The wonderful thing is in our outlook.—*Mrs. B.G.W., Florida.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Katheryn Jarvis, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Harold Irving, 1614 N 7
Tucson—Lilian Cook, 603 N 3d

ARKANSAS

Hot Springs—Mildred Brown, Waukesha hotel
Little Rock—Mildred Brown, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Arcadia—Irene Malloy, 6 N 1st
Auburn—John Hinkle, Congregational church
Berkeley—Susanna Scott, 2500 Durant
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 1009 Cordova
Cambria—A Williams, Derby & Warwick
Canoga Park—Mary Hider, 20513 Hart
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nicholls, 1044 Mt Veron
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 3979 Tilden
Escondido—Lola Mays, 143 W Grand
Fresno—Edward Jennens, 985 Palm
Glendale—Clifford Carpenter, 236 So Brand
Manhattan Beach—Winifred Dietz, 32d & Highland
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 2819 Montrose
La Jolla—Lola Mays, Woman's club, 715 Silverada
Long Beach—Louise Newman, Sarah Switzer, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Carrie Love, 1540 W Jefferson
Modesto—Lucy Stringer, 201 Eye
Montebello Park—Gertrude Hall, 6169 Southside
Napa—Helen Wade, Churchill manor, Brown & Oak
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, 1st & Ditmar
Pasadena—Max & Frances Flickinger, 293 N Euclid
Pomona—C L Tuntland, 524 E Pasadena
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, 2441 Montgomery
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyon, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Van Nuys—Rose Schneider, 14440 Hamlin; Vera Stenen, 5745 Woodman
Ventura—Wm Noonan, 2095 Poli
Visalia—Alice Stokes, Johnson hotel
Vista—Sonja Samiran, 504 S Santa Fe
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Adelyn Thomas, 103 S Friends
Yucaipa—Unity, Woman's Club

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, 1001 Pennsylvania

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Mary Powell, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, YWCA, 1215 Lee

Lakeland—Lucile Miller, 127 S Massachusetts
Lake Worth—Fermor Manley, 908 Lucern, room 4
Miami—John Baughman, 412 NE 22 st
Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Women's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

ILLINOIS

Alton—Elise Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 4307 S Mich; John Johnson, 1650 S Central Park
Decatur—Hazel Erisman, 1919 E Wood
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Hotel Byers
Peoria—Eva Conover, 733 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Chas Roth, 3118 Grand
Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 93 High

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Ferne Mack, Woman's League bldg
Bay City—Aelola James, 231 Washington
Birmingham—Frank Glabach, 203 Theater bldg
Detroit—Eric & Catherine Butterworth, 17505 2d blvd; Unity, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, 1201 Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Grosse Pte Woods—Eve Edeen, 20792 Mack
Jackson—Ferne Mack, 400 S Jackson
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Hines, 217 Townsend
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Royal Oak—Walfred Taurainen, 101 S Troy
Saginaw—Michael Giannuzzi, Woman's club

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 1202 Felix
St Louis—Wm Helmbold, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

Billings—John Wilkinson, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridge Arms
Butte—Mary Wessel, YMCA
Great Falls—Arthur Tanner, 1023 2 ave S

Livingston—Mary Wessel, 322½ W Callender

NEBRASKA

Omaha—C N Broadhurst, 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—John Manola, One Press Plaza
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Benzell hotel, 456 Broad
Paterson—Gladys Stevenson, YMCA 128 Ward
Ridgewood—Louise Gerhold, 1 W Ridgewood
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler Hotel
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 1 Ash
Ithaca—Russell Kemp, 436 N Geneva
Lynbrook—Stella Wrenn, 451 Sunrise
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Schenectady—Marian Hoagland, 32 Washington
Sea Cliff—Adele Woodruff, 112 Downing
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 1913 5th ave
White Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erna E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Mansfield—Charlotte Dunn, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Gladys Clarke, 156 High NE
Youngstown—Unity, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 921 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Tulsa—Grace Kebrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—*Santurce*—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Whipple Bishop, 517 McCallie
Knoxville—Whipple Bishop, YWCA 420 W Clinch
Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Dale Newsum, 5002 Caroline; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B Ave M
San Antonio—Mary Myles Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Richland—Beulah Scott, Dessert Inn
Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Madison—Marguerite McAdams, 208 W Gorham

Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 21 Walnut N
London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Vancouver—Herbert Hunt, 1557 W Broadway
Windsor—Unity, Murray bldg, Pitt st W

ENGLAND

Carnarvon, North Wales—Dora Johnson Llanfair hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France—Unity, 13 rue de Douai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finland; Shigeharu Uchida, 2997, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

Be!

By James Dillet Freeman

We have all heard people say, "If only I could believe!" They seem to expect a supernatural sign from God to prove His existence. An article in *Be!,* an inspiring collection of poems and short articles by James Dillet Freeman, gives them a good answer:

"Do you seek a miracle? What is more a miracle than morning, when the light comes streaming back to earth? Or spring, when death is overcome by every greening clod? A star is a miracle, and you live on one. Thought is a miracle, and it is closest to you of all that is. Man is a miracle, and you are a man. Every moment of your life is more packed with miracles than the Bible."

The beauty and infinite ingenuity of God revealed in this collection will inspire you each time you pick it up. *Be!* captures the spirit of Unity in verse. It is handsomely bound in brown Keratol and artistically decorated with pen and ink drawings by Ilah Marion Kibbey.

(Be! by James Dillet Freeman, is $1 a copy)

For Beginners in Truth	Beginning Again	$1.0
	Be!	1.0
	Doctor Houston Speaking	1.0
	Favorite Unity Radio Talks	1.0
	God a Present Help	1.0
	God Is the Answer — *Dutch, English*	1.0
	Great Physician, The	1.0
	How I Used Truth — *German, English*	1.0
	How to Let God Help You	1.0
	Lessons in Truth — *English, Italian, Swedish, German, Spanish, Russian, French, Dutch*	1.0
	More Wonderful You, A	1.0
	Myrtle Fillmore's Healing Letters	1.0
	New Ways to Solve Old Problems	1.0
	Peace Begins at Home	1.0
	Prove Me Now	1.0
	Story of Unity, The	1.0
	Things to Be Remembered	1.0
	Whatsoever Ye Shall Ask	1.0
For Healing	Christian Healing — *German, English*	1.00
	Divine Remedies	1.00
	Jesus Christ Heals	1.00
	Truth Ideas of an M.D.	1.00
	You Can Be Healed — *Swedish, English*	1.00
For the Home	Unity Vegetarian Cookbook	1.00
	You and Your Child — *French, English*	1.00
For Prosperity	Both Riches and Honor — *French, English*	1.00
	Prayer in the Market Place	1.00
	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
	Working with God	1.00
For Inspiration	Best-Loved Unity Poems	1.00
	Be of Good Courage	1.00
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father	1.00
	Mightier than Circumstance	1.00
	Prayer Changes Things	1.00
	Sunlit Way, The	1.00
For Devotion	Effectual Prayer	1.00
	Holy Bible, American Standard Version	6.50
	Keep a True Lent	1.00
For Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Have We Lived Before?	1.00
	Know Thyself	1.00
	Let There Be Light	2.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	1.00
	Mysteries of John	1.00
	Selected Studies	1.00
	Talks on Truth	1.00
	Teach Us to Pray — *French, English*	1.00
	Twelve Powers of Man, The	1.00
	What Are You?	1.00
For Children	Adventures of the Seven Spartans	1.00
	Barky's New Home	1.00
	Barky and His Friends	1.00
	Crybaby Kangaroo	1.00
	Jet's Adventures	1.00
	Jet and the New Country	1.00
	Jet's Choice	1.00
	Teach Me to Pray	1.00
	Thank You, God	1.00

NEWS from UNITY

Coming Next Month in UNITY

You will enjoy reading the article "Listening: a Way to Happiness," by Maria Ann Aigner, in next month's UNITY. This enlightening true story tells how the author was led from panicky uncertainty to a larger understanding that is bringing her happiness and peace. She was started on the path to Truth by an urgent inner need that made her so restless that:

"Often in the late hours of the night when my unrest was strongest and uncertainty regarding my next step had me panicky, a prayer was wrung from me. Yes, actually wrung—for my heart would contract and the muscles of my whole body grow tight with the intense desire that urged through me as I strove to break through whatever it was that held me."

"Gradually my prayers lost their desperate urgency, for all the while I was learning

'God is our refuge and strength,
A very present help in trouble.'

That which had been a blind urge now became a confident, poised, definite aim within me."

For a spiritual uplift, be sure to read this article in the June issue of UNITY.

God's Car

"About two years ago," writes a friend, "I received a card from you which was a prayer and blessing for an automobile. I kept it in my car until a few months ago when I gave it to a friend who had some very unfortunate experiences with his car. Having it in the car as a constant reminder of God's presence means more than I can say here. My old automobile has become known as

'God's Car,' and is constantly in service of the church to take people to meetings and home again afterwards. However, the time has come for God to get a new car, and I would like very much to have another of those auto blessing cards to put in this car so that I may feel, and others may know, that this, too, is God's car."

May Term of Training School Starts Soon

The May term of the Unity Training School begins May 14 and continues through June 8. If you are planning to come to Unity Village for this term, you should send in your registration immediately.

Included in the May term are classes by G. LeRoy Dale, Herbert J. Hunt, Osla Sehrt Jones, Carol Marie Guental, Vera Dawson Tait, Fannie A. Baldwin, Alma M. Morse, Donald O'Connor, Millie Leslie, Dorothy O'Connor, May Rowland, Mary Brown and Bonnie Armstrong, and Warren Meyer. Subjects of these classes are: Exercise Class; Basic Bible, New Testament; Bible Interpretation, Old Testament; *Lessons in Truth; Christian Healing; Talks on Truth;* Public Speaking; Center Ministry: Organization and Operatio (a closed class); Center Mi istry: Ideals and Ethics (closed class); Spiritual Cour seling; Healing Practice (closed class); Sunday-Schoc and Youth of Unity Seminar and *How to Let God Hel You* (the new Myrtle Fill more book).

For a Prospectus and regis tration blank, write to th Unity Training School, Unit School of Christianity, Lee' Summit, Missouri.

"Spiritual Fall-Out"

In today's atomic age with its corresponding fear of tomorrow, a new note is injected by Homer Wells' inspiring analogy in his article "Spiritual Fall-Out." He speaks of God's love as "fall-out" far greater than any concentration of atomic power man might make. This article in the May 6 issue of *Weekly Unity* is one you will not want to miss.

You will enjoy reading the other fine articles, poems, and features that appear in *Weekly Unity*, also. *Weekly Unity* is helping people everywhere.

A year's subscription for this inspiring channel of truth is $1 and includes 52 weekly issues.

A Friend Indeed for Teen-Agers

The changes and tensions that are a part of growing up in the world today confuse many teen-agers as they struggle to attain a sense of values. A teen-age friend writes:

"*You* helps me a great deal. I have found that as I am growing up, I have to stop often to decide which road is the right one to take, and *You* has often helped me in these moments of indecision."

You, Unity's magazine for teen-agers, can often give them a lift when they need it most. *You* encourages them to turn to God for guidance in all things.

The May issue of *You* contains the exciting story of Kola Wiegel, a strange and lonely boy who became a hero. Kola had an amazing hidden talent that was brought to light through the kindness of the one person who befriended him and Kola Wiegel was delivered with splendor—from his gray cocoon of mystery."

This thrilling story, "The Outsider," is just one of the many entertaining and uplifting stories, articles, poems, photographs, and feature departments found in each issue of this timely magazine for teen-agers. Any teen-ager you know would be glad to have such a helpful and inspiring friend as *You*. It comes twelve months for $1.

How to Get in Touch with Life

You will be interested in reading the article in the May issue of *Good Business* titled, "Prepare Your Path with Prayer." It tells of the amazing results people have had when they got in touch with life through God.

It tells how Ralph Edwards, the radio and television star, was divinely guided to his first announcer's job. The article also relates a true story as told by Billy Graham of how a wire tapper about to face an unsuspected death at the hands of gunmen was saved by praying.

You will enjoy this inspiring article by James Sweaney and the many other excellent features *Good Business* contains all year around. Anyone engaged in the business of living will benefit by the wisdom and guidance of *Good Business*. A friend writes:

"The writers of *Good Business* are so level headed and seem to know what the people of today are needing

—a practical religion that can be put to practice both in business and private life. I read and study it with great interest and memorize the affirmations which are so helpful."

A year's subscription for *Good Business* is $1.

Tune in to Truth through "Unity Viewpoint"

Truth travels from coast-to-coast to radio audiences via the "Unity Viewpoint" radio program. Here are some enthusiastic responses from listeners:

Texas—"Several months ago I was working the radio dial in an attempt to find some program worth listening to. I happened (?) onto your theme from station KLBS in Houston. It was beautiful! Then I listened to the lesson brought by a voice that surpassed any that I had ever heard in serene, sincere, gentle love. The next day I returned to your broadcast. Now, for the first time in my life, I am a regular listener to a radio program."

Kansas—"Since I have acquired the Unity viewpoint, whole new worlds have opened up for me; and I realize the significance of the words, 'the truth shall make you free.'"

Pennsylvania—"I arrang my morning schedule to i clude listening to "Unit Viewpoint," and others i our little town do also. M only criticism is that it doe not last long enough—yet i its brevity it is more practica I feel that it may be consid ered the most constructiv quarter hour of the day. Ma Unity continue to spread th Truth throughout the world!"

Tune in to the "Unit Viewpoint" today. If you newspaper does not list th time and station of the broad cast in your locality, Unit headquarters will be glad t send you this information.

No Time for Newspapers

"I enjoy reading all you books so much," writes a friend, "and want to say thank you for your wonderful and inspirational articles When I travel to and from my office, I read my *Daily Word*, UNITY, *Good Business* and *Weekly Unity*, and I do not have any time to read the newspapers.

Yet I do not feel that I am missing anything of importance, as one does manage to get around and keep up to date on current events and skip over the gruesome happenings."

"ALONE BUT NEVER LONELY"

Be sure to read "Alone but Never Lonely," in the May issue of *Daily Word*. One of man's most frightening sensations, experienced at one time or another by all of us, comes when he finds himself surrounded by people, yet deeply lonely. This article, a condensation of a talk given by the Reverend Harry H. Kruener on the National Radio Pulpit, gives the reason and explains how you can banish from your life this feeling of loneliness.

Two poems titled, "Our Mother, Love," by James Dillet Freeman and "No Strangers," by Ralph Rhea, are an additional inspiring touch to the May issue. Every month *Daily Word* has a page-length meditation, an affirmative prayer, and a Bible verse for each day of the month. A beautiful full-color photograph adorns the cover of each issue.

The only way to know God is to seek him in daily prayer and meditation. It is wonderful what even a few minutes of communing with God will do towards making things go more smoothly and successfully. Once you become acquainted with *Daily Word,* it will become like a beloved friend, so much a part of your life that you would feel lost without it. Introduce *Daily Word* to your friends, too, so they can share its many blessings. It is priced at $1 for a year's subscription.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

DO YOU KNOW YOUR CHILDREN?

Why not get better acquainted with your children or grandchildren by reading *Wee Wisdom* aloud to them. You will be brought closer to their hearts as you think and laugh with them. Besides entertaining boys and girls, *Wee Wisdom* develops honesty, harmony, peace, and good will in young minds. Every month *Wee Wisdom* has stories, poems, pictures, and things to do.

A new department was recently added to *Wee Wisdom* called "My Daily Word with God." It prints a prayer for each day of the month, following the thought of the lesson for the day in Unity's *Daily Word* magazine. Thus, boys and girls will have a prayer in their own language based on the *Daily Word* lesson that Mother and Dad use.

The May issue of *Wee Wisdom* contains some especially charming stories. "Miss Snowball Got the Blame" tells about a boy named Jay and what happened to a pretty little china figurine he bought his mother for Mother's Day. Miss Snowball, the cat, was suspected of foul play. The Spartan story, "Birthday Party," is about the party the Spartans gave their teacher. In spite of their elaborate preparations, something nearly happened to spoil it.

All the younger members of your family and special little friends will love *Wee Wisdom*. A year's subscription is priced at $2.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

GREETING BOOKLETS OF SPECIAL INTEREST

MAKE IT THE HAPPIEST BIRTHDAY EVER!

Send a message of faith, hope, and joy winging through the mail to greet your friends on their birthdays. The inspiration that a Unity birthday greeting booklet brings will make any birthday the happiest ever. These two Unity booklets are just right to express love and friendship on a dear one's birthday:

Your Birthday Promise gives nine affirmative meditations and a lovely poem that will bring to your friends a new awareness of joy and satisfaction in living.

God Bless Your Birthday contains blessings, prayers, poems, and articles that bring your warmest greetings to your friends.

AS A GET-WELL MESSAGE

Instead of a get-well card, send Unity's booklet designed especially to help those who are in need of health. It is titled *God Is My Health,* and its inspiring message of faith makes it a most welcome gift. It contains articles on healing by Charles, Myrtle, and Lowell Fillmore, plus affirmations and "The Prayer of Faith."

The beautiful full-color photographs on the cover of these booklets make them especially appropriate for gifts. Your friends will appreciate these booklets, so be sure to order enough to keep a supply on hand. You will want to have a copy of each for yourself, too. These booklets are 10¢ each, or 12 for $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"All My Rooms for Rent Were Filled"

"I have found great pleasure," writes a Unity friend in Florida, "in saving this three dollars in my Prosperity Bank. I have watched blessings come to me each day while praying and depositing my offering. All my rooms I had for rent were filled, and I had to send people to other rooming houses because I had no place to accommodate them."

The Prosperity Bank plan can help you, as it has countless others. Sending UNITY to your friends helps them and opens the way for more good to come to you. Their subscriptions begin at once, but you have the seven-week drill period in which to save for them. Order your Bank and full instructions on the coupon below.

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MISSOURI

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-5 36

Announcing

A NEW UNITY BOOK

Unity School takes great pleasure in announcing *How to Let God Help You,* a new book by Myrtle Fillmore, the "Mother of Unity." Out just this month, it contains many of the valuable and powerful ideas that enabled her, together with her husband, to begin the work that is now blessing persons the world over. Some chapter titles are: "The Purpose of Living," "Life Is a School," and "The Law of Supply."

"We are beginning to learn," Myrtle Fillmore says, "that life is our gift from the Father, a gift that is never withdrawn, never lessened, never limited by the Giver. We are beginning to enjoy this gift and to yearn to know how to make right use of it so that we may have the fullness of joy and blessings in it."

This is an altogether practical book that will help you in your everyday life, and one of which Unity is justly proud.

SUMMER PROGRAM BOOK

Because of the special help it can give, this book has been chosen for the Unity Summer Demonstration Program this year. Taking part in this program shows you how to solve your problems by spending some time each day applying Truth in your life. All you will need to join in this program is the new book *How to Let God Help You,* priced at $1, and the free guide that comes with it. Order yours today, and take part in the Unity Summer Demonstration Program this year.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Worship

Elizabeth Landeweer

The silence is like a great horned shell
That remembers the sound of the sea,
And somewhere far off upon its shores
A voice is calling to me.
The forest is like a miraculous aisle,
With all of its boughs aflame,
And somewhere there dwells in the heart
of the wood
A tree that whispers my name.
The love of the Father is forest and sea,
Is silence and sound, is starshine and shell,
His love meant for me is the magical tree.
Keep silence, my soul, and all is well.